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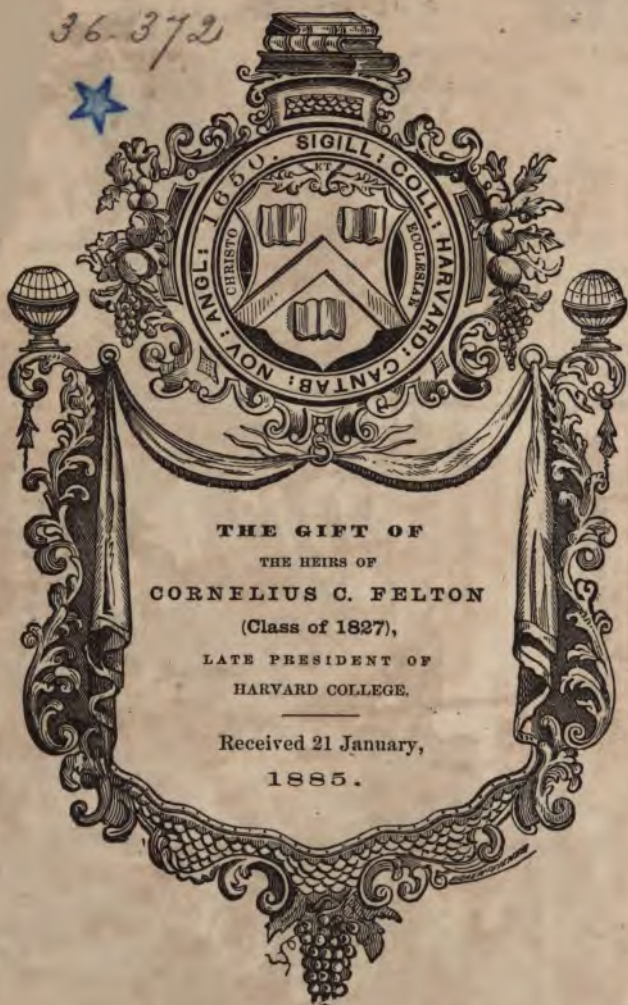
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ANALYSIS  
OF  
PORSON'S PREFACE  
AND  
SUPPLEMENT.

---

IN writing words united by crasis, as *κᾶτι, κᾶν, κᾶν*, Ortho-  
i. e. *καὶ ἔτι, καὶ ἐν, καὶ ἄν*, etc., I have followed the graphy  
method observed in the more ancient Mss. *The iota* of *κᾶτι*,  
*ought never to be added, unless καὶ forms a crasis* *κᾶν*,  
*with a diphthong [containing an iota, Porson should* *κᾶν*,  
*have added:] as κᾶτα for καὶ εἶτα.* *κᾶτα.* This observation  
has been made by Dawes and others before him.  
About the end of the thirteenth century, copyists  
began to subscribe the iota, which before that period  
was either annexed, or omitted: for there were two  
sects of Grammarians: by one the iota was added to  
datives and infinitives, by the other not. But all  
ancient Mss. agree in this, that even those which  
scrupulously retain *μούσῃ* and *δραῖν*, have not the iota  
in *κᾶν, κᾶπειτα* and similar cases.

*Ἄσι*, after Pierson and Brunck, *I have always* Ortho-  
*written without a diphthong; this rule I have also* graphy  
*observed in ἄετος, κλάω and κᾶω.* I have asserted and  
that *the vowel in ἄσι is common: this is also the case* quanti-  
in *ἰῶμαι, ἱατρὸς, λίαν*, etc. Valckenaer, *Diatrib.* p. ty of  
65. is mistaken in saying, that all the places of Euri- *ἄσι, etc.*  
pides, in which the first syllable of *λίαν* is long, admit  
of easy emendation. The very place which he cites  
admits of none. *Γύναι, τό, τῆ λίαν καὶ φυλάσσεισθαι*  
*φθόγον.* (Antiop. Fr. xx. 2.) The particle *τῆ* (or *γῆ*)  
which he adds for the sake of emendation, even if it  
were found in every Ms., ought to be discarded;  
because *it can never stand as the second syllable of*

*Eurip. Hec.*

A

a trisyllabic foot, in a senarius. The following exceptions occur: Menander in Stobæus cxvi. p. 475. 'Ημῶν τόγε φρονεῖν ἀσφαλέστερον ποιεῖ' Philemon *ibid.* cviii. p. 455. 'Εν τῷ τό, τε κακὸν εὖ φέρειν καὶ τά-γαθόν' Alexis in Athen. vi. p. 237. C. Νοεῖς τό, τε γένος καὶ τὸ πρᾶγμα; καὶ μάλα: (for thus the passage must be read.) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with ὥστε μετέχειν, Plut. 345.: once with οὔτε γὰρ ὁ μισθὸς 410. but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. "Ὡστε διὰ τοῦτον ἀγάθ' ἀνθρώπους ἔχειν, on which see Elmsl.] Observe also, that neither τε nor γε can be the first syllable of a trisyllabic foot in trochaic metre. To return to ἀεί. Hermann has cited an apposite passage from a Ms. Etymologicum in Koen on Gregor. p. 23. 'Ιστέον ὅτι ἰβ φωναί εἰσι τοῦ ἀεί. ἔστι γὰρ αἰεί καὶ αἰέν καὶ αἰῆς ποιητικῶς καὶ ἀεί συνεσταλμένον [καὶ ἀεί ἐκτεταμένον] καὶ αἱ παρὰ τοῖς Διολεῦσι. Suidas: 'Αεί' τούτου ια φωναί.

The se-  
cond  
pers.  
pres.  
ends  
in ει,  
not η, in  
Attic  
Greek;

Brunck has always terminated the second person of the future passive indicative in ει, instead of η: I have also reduced the second person of the present to the same form. For analogy requires a short vowel in the indicative, but a long one in the subjunctive: τύπτομαι, τύπτει, τύπτεται, τύπτομαι, τύπτῃ, τύπτηται. Or granting that the Attics were at liberty to contract τύπτεαι into τύπτῃ or τύπτει, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of Mss. is of no weight on this point. The editions of Aristophanes uniformly exhibit ει for η. And yet there are few places where the latter termination is not extant in some Ms. On the other hand in the Tragedians Mss. not unfrequently give ει for η.

Aug-  
ment  
not  
omitted  
in Attic  
Greek.

In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an anapest admitted into the even places of senarii. The only place in this play (578.) which favors the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare,



and of these three are found in the Bacchæ, the most corrupt of all plays, I am convinced that *it is unlawful in Attic Greek to drop the augment*. Perhaps I ought to except *χρήν*, which, as well as *ἐχρήν*, was in use upon the Attic stage, both among Tragic and Comic writers, e. g. Hermippus, Athen. viii. p. 344.

D. Τὸς μὲν ἄρ' ἄλλους οἰκουρεῖν χρήν, πέμπειν δὲ Νότιπ-  
πον ἔν' ὄντα : thus correctly in Aldus's edition, in recent ones incorrectly ἐχρήν. With respect to Brunck's observation, that there are some words, which generally drop the augment, I remark, that those words which never had an augment, cannot be said to drop it. *The Attics always say ἀνωγα, not ἤνωγα, but resume the augment in the pluperfect, Œd. C. 1598.* Similarly, *το καθεζόμεν, καθήμεν, καθεῦδον, the Tragic writers do not prefix the augment; the Comic prefix or omit indifferently.* Brunck is therefore wrong on *Æsch. Prom. 229. Soph. Œd. C. 1597. The Attics sometimes admit a double augment, as in ἡνεσχόμεν, ἀνεσχόμεν, both of which are in use in Tragic writers*: but ἡνεσχόμεν, which Pierson on *Mœris* p. 176. would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism. Aldus and the *membrane* have ἡνεσχόμεν, the old Scholia *ΗΙΣΧΟΜΗΝ*. Some Mss. *ισχόμεν*, well enough, did not Eustathius afford a better reading *ἔσχόμεν*, at *Il. E. p. 529, 18=400, 52.* The corruption of *ισχόμεν* into *ἡσχόμεν*, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, *ἡισχόμεν, ἡνεσχόμεν*, and what not? The verse of Aristophanes (*Lysistr. 508.*) is corrupt. Mss. have either *ἡνεσχόμεθα* or *ἡνεσχόμεθα*, although Brunck and Invernizius do not notice the fact, but retain *ἡνεσχόμεθα* from Kuster's interpolation. In Plato's *Charmides* p. 162. D. HSt. *ἡνέχετο* is merely a typographical error of the Frankfurt edition, the simple letter *χ* being put for the connexion *χ*: for all the rest have rightly *ἡνέσχετο*. [Thus *παρέ-χετο* for *παρέσχετο* in the same ed. *Tim. p. 1084. C.*]

With respect to the other question, as far as regards the *Hecuba*, in neither of the instances where Brunck has either admitted or retained the anapest, Anapests not admitted

into the even places of senarii. are Mss. consistent. In one 782. his reading rests only on one Ms. in the other 381. (τοῦνομα for ὄνομα) there is sufficient authority for ὄνομα, were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

Rules for Iambic Metre. A pure iambic *senarius*, or trimeter, consists of six iamboes ;\* or three metres, or *dipodia* :

Eur. Hec. 14. Ὑπεξέπεμψεν, οὔτε γὰρ φέρειν ὀπλα. To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses :

1. The admission of a spondee into the uneven places.†

2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses ; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest ; in the third, into a dactyl only ; but in the fifth, neither into a dactyl or anapest.

Dactyl not admitted in the fifth foot. With respect to the inadmissibility of a dactyl in the fifth foot, there are scarcely three examples which oppose the rule. A line attributed by critics to Euripides as the words of Hippolytus, (rather of Phædra to the nurse : cf. Schol. Hippol. 602.) inserted by Zenobius, Diogenianus, Suidas and Apostolius among their proverbs, but not cited from Euripides, Ἀκαιροῦ εὐνοί' οὐδὲν ἔχθρας διαφέρει. But to whomsoever it belongs,

\* Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,  
Pes citus : unde etiam trimetris accrescere jussit  
Nomen iambiæ, cum senos redderet ictus,  
Primus ad extremum similis sibi.

† Horace A. P. 255.

Tardior ut paulo graviorque veniret ad aures,  
Spondeos stabiles paterna in jura recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse ; and never, if our observation be accurate, more than three." Elmsley's Review of Porson's Hecuba.—Edinb. Rev. No. XXXVII.



it is not a line of Euripides, or any Tragic writer. Another passage of Euripides, introduced by Barnes and Musgrave among the fragments, is extant in Stobæus cxvi. p. 477. Τηρεῖν μὲν ἑτέρους οἱ γέροντες δυνάμεθα, Ἡμεῖς δ' ἀπολαύειν ὧν ἔχουσιν, οἱ νέοι. But it is well known, that the margin of Stobæus is often wrong in names; and a doubt can scarcely be entertained by any one that these are the words of a Comic writer. The only instance, I believe, that exists in the remaining plays, is Iph. A. 1632. Χρὴ δέ σε, λαβοῦσαν τόνδε μόνον νεαγενή. This line I consider as spurious: but correct εὐγενή. It may be said that Comic writers very often transgress this rule. True. But this very circumstance makes it probable that the Tragic writers observed it.

But if the Tragic writers admit a dactyl into the first and third foot, and yet exclude it from the fifth, I infer, that if they avoid an anapest in the third foot, an anapest must be excluded from the fifth. I shall therefore content myself with proving that the rule holds good for the third foot. *A fortiori*, if the third and fifth exclude an anapest, the second and fourth will.

The following are the instances in Æschylus and Sophocles of an anapest in the third foot:

Æsch. Prom. 246. Καὶ μὴν φίλοις ἐλασινὸς εἰσορᾶν ἐγώ.

Agam. 664. Ἡρεῖκον αἱ δὲ κερατυπούμεναι βία.

Choëph. 421. Ἐκοψε κομμὸν Ἀρεῖον, εἴτε Κισσίας.

654. Εἴπερ φιλόξενός ἐστιν Αἰγίσθου βία.

Eumen. 896. Πάσης ἀπήμον' οἷζός· δέχου δὲ σύ.

Suppl. 800. Πρὸς ὃν νέφη δι' ὕδρηλὰ γίνεταί χιτών.

In Plat. de Consol. p. 106. C. Ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.

Soph. Ajac. 524. Οὐκ ἂν γέναιτό ποθ' οὗτος εὐγενὴς ἀνὴρ.

Œd. T. 248. Κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.

Philoct. 1288. Πῶς εἶπας; οὐκ ἄρα δεύτερον δολοῦμεθα;

In Hesych. γ. ἀντίπλαστον. Τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.

In Prom. 246. ἐλασινὸς is a word unknown to the Attics, who always use ἐλαινὸς, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. Ἡ

Anapest excluded from the third foot.



που ἔλεινόν ὄρῃς, φρένας εἴ τινας : in anapestic, Aristoph. Ran. 1095. ῥάκι' ἀμπίσχων, ἴν' ἔλεινοί : in heroic, Hom. H. in Cer. 283. (264.) Τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἔλεινήν. Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ᾠ μέλες, is a frequent ending of an iambic verse : yet instead of this, although the metre should have checked their presumption, Mss. frequently give, ᾠ μέλες, or worse still, ᾠ μέλαιε. As from δέος is formed δεινός, from κλέος κλεινός, so from ἔλεος ἔλεινός. The Attics never use δεεινός, κλειεινός, and therefore not ἔλειεινός.

In the Agam. the error is similar. *Compounds from κέρας do not admit ω*, but either κέρας is retained entire, which is the case before the labials β and φ : or sometimes the last syllable of the old genitive κέρεος is dropped (κερεαλκής), sometimes the last letter of the old nomin. κέρας. The Attics therefore say κεροβιάτης, κεροδέτος, κερουλκός (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσβολος (from Plato) and κερασφόρος, Eur. Phœn. 255. Soph. in Ælian. N. A. vii. 39. Ἄρασα μυκτῆράς τε καὶ κερασφόρους Στόργου γὰς εἶρε' ἔκηλος. Similarly in the compounds of κρέας. The Attics never say κρεωδαισία, κρεωκοπεῖν, κρεωπάλης, κρεωστάθμη, but always use the short vowel. Words of this sort never occur in Pollux, without one Ms. at least substituting ο for ω. Wasse on Thuc. ii. 84. quoting this passage of Æschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, Ἐκοψ' Ἀρείον κομῶν, [thus Blomf.] or read, which connects the sentence better, Κομῶν δ' ἔκοψ' Ἀρείον.

654. Since Aldus and Robortellus have edited φιλόξεν' ἐστίν, read with a slight alteration, φιλοξένη' ἐστίν : [φιλόξενός τις Blomf.] Copyists have not unfrequently introduced an error of this kind, through ignorance that a long vowel cannot be elided. Thus they have given γράμμ' ἐστίν, χρεῖ' ἐστίν, Ἐρμ' ἐμπολαῖε, for γεαυμή' ἐστι, χρεῖα' ἐστίν, Ἐρμᾶ' ἔμπολαῖε. It is true that the Attics generally make adjectives of this kind

(derivatives and compounds, ἀπόβλεπτος Hec. 355.) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. Ἄρτεμι θηροφόνῃ: Pind. Nem. iii. 3. πολυξέναν Αἰγίαν: Athen. xiii. p. 574. Α. πολυξείναι νεάνιδες.

Eumen. 896. Πάσης ἀπήμον' οἰζύος' δέχου δὲ σύ. *The Attics always said οἰζύς, οἰζυρός, not οἰζύς, οἰζυρός*: as also οἶς, οἰστός, Οἰκλῆς, Οἰλεύς. The Aldine edition has οἰζύος. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus rightly, νέφη δ' ὑδρηλά. Should however the repetition of the particle δὲ be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: *Utinam mihi sedes esset in æthere, sed sedes ejusmodi, ubi nubes aquosæ in nivem vertuntur*: the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse however would admit of this correction, by rejecting the particle, Πρὸς ὃν χιῶν ὑδρηλὰ γίγνεται νέφη. [“The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέφη to the fourth place in the order of the words.” Schæf.]

In the fragm. read μέγ' ἔστ' ἱαμα, as Grotius has corrected it, Excerpt. p. 55.: or Ὅσπερ μέγιστον φάγμακον πολλῶν κακῶν, if, as I suspect, the word ἱαμα belongs to a later age and was unknown to the old Tragic writers.

Soph. Aj. 524. This verse may be corrected by transposition in several ways:

Οὐκ ἂν ποθ' οὗτος εὐγενὴς γένοιτ' ἀνὴρ.

Οὐκ ἂν γένοιτ' ἀνὴρ ποθ' οὗτος εὐγενής.

Οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενὴς ἀνὴρ.

The latter arrangement is rather favored by Suidas v. Μῆστις, in the Milan ed., where ποτε is omitted. But a Ms. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of οὐπω for οὐποτε, a common error, (see Hec. 1260.) Οὐποτε γένοιτ' ἂν οὗτος εὐγενὴς ἀνὴρ. Hermann again, Præf. ad Hec. p. 65. has produced from the *Codex Augustanus* another reading, Οὐκ ἂν γένοιτ' ἔθ' οὗτος, to which I have no objection.

**Œd. Tyr. 248.** The whole passage runs thus:

Κατεύχομαι δὲ τὸν ἐξορκιστὴν, εἴτε τις  
Εἰς ὃν λέλχθην, εἴτε πλείωνον μέτα,  
Κακὸν κακῶς ἢν ἄμεινον ἐκτρίψαι βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. *ΑΤΤΟΝ* δ' ἐκείνον, εἴτ' ἂν ἀγὼ λήματ' ἄρ' ἐξ πατρίω Ζηνὶ τῆς ἀλώσεως, Φρίνη *ΝΙΝ* ἃς ἤρ' ἔντα. Take but one letter away, and restore *ἄμεινον*, a word which occurs in Eur. Med. 1395. *ἄμμορος* is in Soph. Phil. 182. Eur. Hec. 421.

In Philoctetes either read *ἄρ' ὧ*, or erase the negative particle. The former I think nearer the truth; although the Tragedians in such interrogative formulae add or omit the negative indifferently. Œd. T. 822. *ἄρ' ἔστιν κακός;* ; *ἄρ' οὐχὶ πᾶς ἀναγός;* ;

In the fragment *ἔχ' ἔχει* is an obvious correction.

Proper  
names  
ex-  
cepted.

An exception is made in the case of proper names, such as *Ἀερότη*, *Ἀντιγόνη*, *Ἰριγένεια*, *Λαομέδων*, which could not find admission into iambic verse, if anapests were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.\*

Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule:

\* Elmsley considers that the names of places similarly formed were included in this license, but is doubtful with respect to *patronymics*. Hence he objects to Porson's emendation below of Soph. Phil. 1333. *Ἀσκληπιδῶν δὲ τοῦ παρ' ἡμῶν ἐντυχόν*; and prefers, *Καὶ τοῦ παρ' ἡμῶν ἐντυχόν Ἀσκληπιδῶν*. The same writer has observed that the plays of Æschylus afford only one instance of the anapest in a proper name: S. c. Th. 575. *Ἀλκὴν τ' ἔριστον, μάντιν, Ἀμφιάρεω βίον*. In the same play 464. 543. the proper name was formerly introduced by substituting a *choriambus* (—) in the place of the first *dipodia*. Blomfield reads the lines thus: (*μέγ'*) *Ἰππομέδοντος κ. τ. λ.* and (*παῖς*) *Παρθενοπαῖος κ. τ. λ.*



that *the anapest must be contained in the same word*: hence Iph. A. 1579. is corrupt:

Ἐλεξε δ' ὦ θηροκτόν' Ἀρτεμι παῖ Διός:  
read:—Ἐλεξε δ', ὦ θηροκτόν' Ἀρτεμις Διός.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet:

Iph. A. 507. Αἰνῶ σε, Μενέ | λα', ὅτι παρὰ γνώμην ἐμήν.

Hec. 759. Πρὸς ἄνδρ', ὅς ἄρχει τῆσδε Πολυ | μήστωρ  
χθονός.

772. Ὀλωλα, κούδεν λοιπόν, Ἀγά | μεμνον, κακῶν.

Phoen. 1371. Ὡ τλῆμον, οἶον τέρμον' Ἴο | κάστη βίου.

This rule is generally observed. The following are exceptions:

Orest. 453. Ἀπωλόμην Μενέλα | ε Τυνδαρώς ὄδε.

Herc. F. 219. Ὅς εἰς Μινύαι | σι πᾶσι διὰ μάχης μολών.

Soph. Phil. 794. Ἀγάμεμνον ὦ Μενέλα | ε πῶς ἂν ἄντ'  
ἐμοῦ.\*

In Aj. 1008. the reading is doubtful. Hermann Præf. p. 63. has instanced Eur. Hel. 88. Electr. 314. 315. of which the two former neither admit nor need correction. Euripides has also made the three last syllables in Νεοπτόλεμος, Ἰππόλυτος, Ταυρόπολος, an anapest, a license to which he would have had a better

\* "We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them.—We form the same judgment of those verses, in which the three *last* syllables of a proper name are used as an anapest without necessity:

Æsch. Prom. 839. Σαφῶς ἐπίστασ', Ἴόνιος κεκλήσεται.

This is not a real instance, as we believe the first syllable of Ἴόνιος to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of Ἰταλία or Ἰσθμός. It is short, however, in the Phœnissæ of Euripides, v. 216. where the words Ἴόνιον κατὰ correspond with ἴσα δ' ἀγάλμασι in the antistrophe. In most of the editions, the first syllable of ἴσα is improperly circumflexed. [Brunck on Soph. Antig. 837. asserts that the first syllable of ἴσος is always short in Attic writers. In Homer it is always long.]

Eur. Or. 1654=1671. Πόρς.

ὅς δ' οἶεται

Νεοπτόλεμος γαμῶν νιν, οὐ γαμῶν ποτέ.

The word Νεοπτόλεμος is commonly read in the Tragedians as if it were written Νουπτόλεμος. In the present verse, however, if the common reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after Νεοπτόλεμος.

Iph. T. 825. Ἐκτίσθ' Ἰπποδάμειαν, Οἰνόμαον κτανόν.

Read, Οἰνόμαον ἑλδόν, from Pindar Ol. i. 142." Elmsley.

claim in the gen. and dat., than in the nomin. and accus.

Cæsuras.

I now proceed to the *cæsuras*. A senarius has two principal cæsuras, the penthemimeral, (A) which divides the third, the hepthemimeral, (B) which divides the fourth foot. Of the first cæsura there are four kinds:

(A. 1.) When it takes place on a short syllable, *without* elision:

Hec. 5. Κίνδυνος ἔσχε | ὁρὶ πεσεῖν Ἑλληνικῶ :

(A. 2.) on a short syllable, *with* elision:

*ibid.* 11. Πατὴρ ἴν' εἶποτ' | Ἰλίου τείχε' ἦτοιο :

(A. 3.) on a long syllable, *without* elision:

*ibid.* 2. Αἰπὼν ἴν' Αἰδὴς | χωρὶς ᾗκισται θεῶν :

(A. 4.) on a long syllable, *with* elision:

*ibid.* 42. Καὶ τεύχεται τοῦδ' | οὐδ' ἀδῶρητος φίλων.

Of the second cæsura (B) there are more kinds:

(B. 1.) Where it occurs at the end of a disyllable or hyperdisyllable, *without* elision:

Hec. 1. Ἦκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας :

(B. 2.) in the same case, *with* elision:

*ibid.* 248. Πολλῶν λόγων εὐρήμαθ' | ὥστε μὴ θανεῖν.

(B. 3.) When the short syllable is an enclitic:

*ibid.* 266. Κεῖνη γὰρ ὤλεσέν νιν | εἰς Τροίαν τ' ἄγει :

(B. 4.) When not an enclitic, but a word which cannot begin a sentence:

*ibid.* 319. Τύμβον δὲ βουλοίμην ἄν | ἀξιούμενον :

(B. 5.) When this word refers to what has preceded, but may begin a sentence:

Soph. El. 530. Ἐπεὶ πατὴρ οὗτος σὸς | ὃν θρηνεῖς ἀεί.

(B. 6.) When the short syllable takes place after elision:

Soph. Phil. 1304. Ἀλλ' οὗτ' ἐμοὶ καλὸν τόδ' | ἔστιν οὕτε σοί.

(B. 7.) When the sense is suspended after the third foot, and a monosyllable follows, *without* elision:

Æsch. S. c. Th. 1055. Ἀλλ' ὃν πόλις στυγῆ, σὺ |  
τιμήσεις τάφῳ ;

(B. 8.) under the same circumstances, *with* elision:

Soph. El. 1038. Ὅταν γὰρ εὖ φρονῆς, τόθ' | ἡγήσει  
σὺ νῶν.

The two last cæsuras are less harmonious.

There is again another division of the senarius, *Quasi-cæsuræ*, which is not unfrequent, which I will term the *quasi-cæsuræ*. This takes place, either when a word suffers elision at the end of the third foot, or when γ', δ', μ', σ', τ', are annexed to that foot:

Hec. 387. Κεντρίτε, μὴ φείδεσθ' | ἐγὼ τέκον Πάριν.

355. Ἰνναίξιν παρθένους τ' | ἀπόβλεπτος μέτα.

It is a very unusual license, for the third and fourth feet to consist of entire words, or parts of words: as

Soph. Aj. 1091. Μενέλαε, μὴ | γνώμας | ὑπο |  
στήσας σοφίας.

Æsch. Pers. 509. Θρήνην περὰ | σάντες | μόγις |  
πολλῶ πόνω.

In the second instance the difficulty of pronunciation is very expressive of the labor undergone by the Persian army.

But the third and fourth feet are never comprehended in the same word. Were this conceded, there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unfrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the *Plutus*;) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use *δύρομαι* and *ἰδύρομαι*, they would undoubtedly prefer that form, which would contribute to the harmony of the verse.\* The same applies to *δούργνυμι* and *μόργνυμι*. Aristoph. Ach. 706. "Ὀστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in "Ὀστ' ἐγὼ μὲν. Kuster, who has left the vulgar reading in his text, has rightly written *ἀπομορξάμην* in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to

\* "The only Tragic verse, of any metre, to the best of our knowledge, in which *ἰδύρομαι* cannot be changed into *δύρομαι*, occurs in a suspicious passage of Euripides: Phæn. 1775. Ἀλλὰ γὰρ τί ταῦτα ἔρην' καὶ μάτην ἰδύρομαι;" Elmsley.



compose verses on such a system, that each *dipodia* should either consist of, or terminate in, entire words. Athenæus x. p. 454. F. Τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχος φησὶν, εἰς τὸν Πᾶνα ποίημα τοιοῦτόν ἐστι. τῶν ποδῶν ἕκαστος (rather στίχων) ὅλοις ὀνόμασι περιειλημμένος πάντας ὁμοίως ἡγεμονικούς καὶ ἀκολουθητικούς ἔχει τοὺς πόδας, (more accurately τὰ μέτρα or τὰς διποδίας) οἷον,

Σὲ τὸν βόλοις | νιφοκτύποις | δυσχεΐμερον  
Ναῖονδ' ἔδος | θηρονόμε Πᾶν | χθόν' Ἀρκάδων  
Κλήσω γραφῇ | τῇδ' ἐν σοφῇ | πάγκλειτ' ἔπη  
Συνθεῖς ἀναξ | δύσγνωστα μὴ | σοφοῖς κλύειν  
Μουσσοπόλε θῆρ | κηρόχυτον δς | μείλιγμ' ἴης.

[“Read *ισῖς*. See Orest. 141.” Scholef.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the *cæsura* (B. 1.), the third to (A. 4).

The exceptions are very rare, and susceptible of easy emendation. Soph. *Œd. C.* 372. *Εἰσῆλθε τοῖν τρισαθλίῳν ἕρις κακῇ*, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. *Od. E.* 306. *Τρεῖς μάκαρες Δαναοὶ καὶ τετράκις.* Aristoph. *Plut.* 851. *Οἶμοι κακοδαίμων, ὡς ἀπόλωλα δεῖλαιος. Καὶ τρεῖς κακοδαίμων, καὶ τετράκις, καὶ πεντάκις, καὶ δαδεκάκις, καὶ μυριάκις. ἰοῦ, ἰοῦ.*

Another example is in Eur. *Iph. A.* 1595. *Φάσμ', οὗ γε μὴδ' ὄρωμένου | πίστις παρῆν.* Although I consider the entire scene from v. 1541. as a spurious interpolation of some one posterior to Ælian, yet I have no doubt that the writer gave, *Φάσμ', οὗ γε πίστις μὴδ' ὄρωμένου παρῆν.*

*Æsch. Pers.* 501. *Στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρον.*  
*Agam.* 1261. *Ἡ κάρτ' ἂρ' ἂν παρεσκόπεις χρησμῶν*  
*ἑμῶν.*

*Suppl.* 252. *Καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.*

*Soph. Aj.* 969. *Πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;*  
The last passage I have corrected in a note on *Hec.* 1206. by reading, *τοῦδ' ἔγγελῶεν.* *Œd. C.* 1339. *Κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται.* The three former may be rectified by transposition: *Κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾶ.*

In the second, erase the offensive particle *άν*, and read,

*\*Η κάρτα χρησμῶν ἀρ' ἐμῶν παρεσκήπεις.*

In the third, for *τάλλα* should be *ἄλλα*: read,

*Καὶ πολλά γ' ἦν δίκαιον ἄλλ' ἐπεικάσαι.*

Formerly in Eur. Suppl. 168. this verse was extant,

*Πολιὸς ἀνὴρ εὐδαιμόνων ἴσως πάρος.*

Markland has given from Mss. *Πολιὸς ἀνὴρ τύραννος εὐδαιμῶν πάρος*, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading I think that we may discover a vestige of what the poet wrote, *Πολιὸς ἀνὴρ τύραννος ἰσοδαίμων πάρος*: by a slight mistake *ἰσοδαίμων* became changed into *εὐδαίμων*: the copyist intending to point this out, noted either between the verses or in the margin that *ισο* should be read for *εὐ*. This some overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

*Πολιὸς ἀνὴρ τύραννος εὐδαιμονῶν ἴσως πάρος.*

To reduce this verse to the rules of metre, a corrector struck out *τύραννος*. The epithet *ἰσοδαίμων* is well adapted to a tyrant or a tyranny. Æsch. Pers. 636. *\*Η δ' αἶτι μου μακαρίτας ἰσοδαίμων βασιλεύς*; Plato Rep. viii. *fin.* says of Euripides, *Καὶ ὡς ἰσοθέον γε τὴν τυραννίδα ἐγκωμιάζει*: referring to Troad. 1177. *Γάμων τε καὶ τῆς ἰσοθέου τυραννίδος*. The Pæan of Ariphron the Sicyonian in Athen. xv. p. 702. A. is well known, *Τᾶς τ' εὐδαίμονος ἀνθρώποις βασιληίδος ἀρχᾶς*. Thus the editions of Casaubon, who nevertheless from the Epitome reads *ἰσοδαίμονος*, as in Plut. de Virt. Mor. p. 450. B. de Frat. Amor. p. 479. A. Sext. Empir. adv. Math. xi. 49. In the Aldine edition of Athenæus it is *ἰβδαίμονος*, which seems to be an error of the printer, who confounded *ζ* (i. e. *σο*) with *ε*. Pindar Nem. iv. 137. has used *ἰσοδαίμονα* in a different sense.

I proceed now to another kind of cæsura, by which the fifth foot is divided, which I shall denominate *the pause*, because a verse which is without any of the cæsuras mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on Hec. 343. *Κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν*. Thus King first rightly edited for *τοῦμπαλιν*.  
Eurip. Hec. B



The rule is this: *If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.\** The Tragic writers therefore could not have written such verses as these :

Κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.

Ἄτλας ὁ χαλκείοισι νότοις οὐρανόν.

Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων.

The rule holds good, if the cretic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes :

Or. 1079. Κῆδος δὲ τοῦμὸν καὶ σὺν οὐκέτ' | ἐστὶ | δὴ.

1081. Χαῖρ'· οὐ γὰρ ἡμῖν ἐστὶ τοῦτο· | σοί γε | μὴν.

Hec. 382. Καλῶς μὲν εἶπας, θύγατερ, ἀλλὰ | τῷ καλῷ.

379. Δεινὸς χαρακτήρ, κάπσισημος | ἐν βροτοῖς.

Understand the same of τίς, πῶς, interrogative ; ὡς, οὐ, καὶ and the like, as I have intimated on Phoen. 1464.

Excep-  
tions.

But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are examples, in which the word preceding an iambus is an enclitic :

Æsch. Cho. 903. Κρίνω σε νικᾶν. καὶ παραινεῖς μοι |  
καλῶς.

Eur. Hec. 505. Σπεύδωμεν, ἐγκονῶμεν' ἡγοῦ μοι | γέρον.

Ion. 645. Ἄ δ' ἐνθάδ' εἶχον ἀγάθ', ἀκουσόν μου | πάτερ.

Æsch. Agam. 1061. Ἔσω φρενῶν λέγουσα πείθω νιν |  
λόγῳ.

Prom. 649. Τί παρθενεῖται δαδόν, ἐξόν σοι | γάμου.

Eur. Rhes. 717. Βίον δ' ἐπαιτῶν εἰσπ' ἀγύγτης τις |  
λάτρης.

Soph. Phil. 801. Ἐμπρησον, ὦ γενναῖε· καὶ γὰρ τοι | ποτέ.

If a Ms. of good authority were to give παραινέσαι καλῶς in the line from Æschylus, or in that from Eurip. ἀκούέ μου, πάτερ, I should not be unwilling to

\* The rule is given more briefly thus by Elmsley : *the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*

adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. *Χρόνος μαλάξει, νῦν δ' ἔθ' ἥβα σοι κακόν*, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283, 55. ed. Basil. T. v. p. 152. Charter. as indicated by Valck. Diatr. p. 28. B. C. *Χρόνος μαλάξει, νῦν δ' ἔθ' ἡβάσκει, κακόν*? [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641. *Ἦ φίλταθ', ἦ κεις ἄρα σωτὴρ νῶν βλάβης;*

Soph. Œd. C. 1543. *Σφῶν αὖ πέφασμαι καινός, ὥσπερ σφῶ πατρί.*

Since *νῶ* and *σφῶ* signify *ἡμεῖς δύο* and *ὑμεῖς δύο*, they are too emphatic to become enclitics. Read, *ἄρα νῶν σωτὴρ βλάβης*; and *ὥς πρὶν σφῶ πατρί*. The junction of *σωτὴρ βλάβης* is better, as *σωτήρα κακῶν* Med. 361. *σώζουσιν θανεῖν* Phœn. 609. The same word *ὥσπερ* interferes with the metre in a line of Euripides in Pollux vii. 178. *Κοίλοις ἐν ἄντροις ἄλυχνος, ὥσπερ θῆρ μόνος*: a Ms. rightly has *ὥστε*.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Æsch. Prom. 107. *Οἶόν τε μοι τάσδ' ἐστὶ θνητοῖς γὰρ | γέρα.*

Soph. Trach. 718. *Πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γούν | ἐμῇ.*

El. 357. *Σὺ δ' ἤμιν ἡμισοῦσα, μισεῖς μὲν | λόγῳ.\**

But no particle is more frequently found in that position than *αἶν*:

Soph. El. 413. *Εἴ μοι λέγοις τὴν ὄψιν, εἵποίμ' αἶν | τότε.*

\* "In his note on Phœn. 1464. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed: *Καὶ γῆς φίλης ὄχθοισι κρυφῶ καὶ τάφῳ*. If Teles had written *κρυφῶ δὴ τάφῳ*, he would not have offended against Porson's canon, as the particle *δὴ* cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: *Καὶ γῆς μὲν ὄχθοις καὶ τάφῳ κρυφῶ φίλης*.) The following verse, quoted in the same note, is of a better and more usual form: *Ἐν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν*. It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Amorgus, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the Alexandra of Lycophron." Elmsley.

Eur. Phoen. 1635. Ἄλλ' ἔτι νεάζων αὐτὸς εὐροίμ'  
 ἂν | βίον;

1642. Ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ'  
 ἂν | χθόνα.

Androm. 937. Βλέπουσ' ἂν αὐγὰς τᾶμ' ἐκαρ-  
 ποῦτ' ἂν | λέχη.

1187. Οὗτός γ' ἂν ὥς ἐκ τῶνδ' ἐτιμαῖ  
 ἂν—γέρον.

Bacch. 1272. Κλύοις ἂν οὖν τι ἀποκρίναι' ἂν |  
 σαφῶς;

Heracl. 457. Μάλιστα δ' Εὐρυσθεύς με βούλοιτ'  
 ἂν | λαβών.

Hippol. 296. Γυναῖκες αἶδε συγκαθίσταντ' ἂν |  
 νόσον,

according to the ingenious and probable conjecture of  
 Musgrave: Mss. συγκαθίστανται.

Iph. A. 524. Ὅν μὴ σὺ φράξεις, πῶς ὑπολάβοιμ'  
 ἂν | λόγον;

according to the sure emendation of Markland.

Observe, that in all these examples, ἂν immediately  
 follows its verb, which also suffers elision. Hence a  
 line of the Erechtheus labors under a slight error,  
 Φρονεῖς γὰρ ἤδη κάποσώσαις ἂν πατρός. Although σώζειν  
 sometimes signifies *meminisse* in Tragic writers, yet  
 the middle voice is much more suitable in this sense.  
 Read therefore, κάποσώσαι' ἂν πατρός. A similar con-  
 fusion exists in Med. 734. between μεθεῖσαν and μεθεῖ ἂν.

There are other instances, which are not actually  
 opposed to this rule, but appear so from a mistaken  
 system of orthography. To this class I refer those,  
 in which οὐδεῖς forms part of the fourth and fifth feet:

Soph. Œd. C. 1022. Εἰ δ' ἐγκρατεῖς φεύγουσιν,  
 οὐδὲν δεῖ πονεῖν.

Eur. Phoen. 759. (775.) Ἀμφοτέρων ἀπολειφθὲν  
 γὰρ οὐδὲν θάτερον.

Alc. 682. Ἡν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βού-  
 λεται.

Herc. F. 1341. Θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ  
 φίλων.

But, that *the Attic method of writing these words  
 was by division*, οὐδ' εἰς, οὐδ' ἐν, I infer from this, that  
 the particle ἂν is often interposed between οὐδ' and εἰς.  
 About the latter part of the time of Aristophanes,



the Attics, perhaps following the example of Epicharmus, began to write also at length οὐδὲ εἰς and μηδὲ εἰς. In the *Plutus* of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides in the *Ranæ* 958. and there he seems to have given, Σαφὲς δ' ἂν εἶπεν οὐδ' ἂν ἔν. *Eupolis* has once used it in *Stobæus* iv. p. 53, 52. Therefore the Tragic canons are not violated by *Cyclop.* 120. Νομάδες· ἀκούει δ' οὐδ' ἐν οὐδ' εἰς οὐδ' ἐνός: nor by 672. Οὐτίς μ' ἀπώλεσ'· οὐκ ἄρ' οὐδ' εἰς ἡδίκηι.

To the same class belong also those places of *Sophocles*, in which ἡμιν or ὅμιν (which some Grammarians write ἡμίν and ὅμιν) precede a cretic:

*Electr.* 1328. Ἡ νοῦς ἔνεστιν οὐτίς ὅμιν ἐγγενής;

*Œd. C.* 25. Πᾶς γὰρ τις ἠῦδα τοῦτό γ' ὅμιν ἐμπόρων: similarly *El.* 1332. *Œd. T.* 1482. *Œd. C.* 34. 81. 1038. 1167. 1408. *Philoct.* 531. This method of writing *Sophocles* has most frequently (perhaps always, see *Aj.* 689. *El.* 255. 454.) employed; the other Tragic writers and the Comic very rarely; ἡμιν αὖ χάριν, *Æsch. Prom.* 820. may be so written; but from the examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of *Sophocles Phil.* 1333. may be corrected, Ἀσκληπιάδαι δὲ τοῖν παρ' ἡμιν ἐντυχόν.

Some examples are very easy of emendation. Such are *Soph. Phil.* 731. Λόγου σιωπᾶς, ἀποπλήκτως ὧδ' ἔχει; *Brunck* has rightly given ἀπόπληκτος: if ἀποπλήκτως is retained, we must write ἔχεις. *Eur. Iph. A.* 1465. Δεινούς ἀγῶνας διὰ σὲ κείνον δεῖ (δεῖ κείνον) δρᾶμεν. *Iph. T.* 1013. ἀλλ' ἀνὴρ μὲν ἐκ δόμων Θανῶν ποθεινός: τὰ δὲ γυναικῶν ἀσθενή. Restore γυναικίδς, which makes the opposition stronger.

A few places remain to be considered. *Æsch. Pers.* 321. Ναμῶν, ὅ τ' ἐσθλός Ἀριόμαρδος Σάρδεσι Πένθος παρασχών. *Ariomardus* above 38. was the prefect of Thebes. Why then was his death a source of grief to Sardis? The Scholiast, I suppose, seeing this difficulty, adds, πατρίς γὰρ αἱ Σάρδεις αὐτῷ. But I rather think that one or more verses have been omitted, in which the prefect of Sardis, perhaps *Mitragathes* or *Arceus*, was named.

Νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος ΑΡΔΕΩΝ  
 ΒΟΛΑΙΣΙΠΙΣΤΟΣΜΙΤΡΑΓΑΘΗCTE Σάρδεσιν  
 Πένθος παρασχών.

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follows the word Ἀριόμαρδος.

Æsch. Suppl. 206. Τὸ μὴ μάταιον δ' ἐκ μετώπων  
 σωφρόνων

\* Ἰτω πρόσωπον ὁμματος παρ' ἡσύχου.

A choice expression truly, ἵεναι πρόσωπον ἐκ μετώπων or παρ' ὁμματος. Schutz has remarked, that Robertellus has προσώπων. But, with his usual attention, he has not noticed that Aldus has given ἐκ μετώπων σωφρόνων Ἰτω προσώπων, which is the true reading, if you change the position of the kindred vowels. Τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων Ἰτω προσώπων ὁμματος παρ' ἡσύχου. The expression πρόσωπα μετωποσώφρονα is similar to εὐπηχεῖς χεῖρες Eur. Hipp. 201. καλλίχειρες ὠλέναι Chæremon Athen. xiii. p. 608. B. and many of the same kind. In τὸ μὴ μάταιον understand βλέπος or some noun like it. Aristoph. Nub. 1178. Ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice and leave to the ingenuity of the reader:

Aj. 1101. \* Ἐξεστ' ἀνάσσειν ὧν ὃδ' ἡγεῖτ' οἰκοθεν;

Cœd. C. 664. Θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς.

Philoct. 22. \* Ἀ μοι προσελθὼν σῖγα, σήμαιν', εἴτ' ἔχει.

I will now attempt to correct a few passages of Euripides, [Heracl. 530. καὶ στεμματοῦτε, καὶ κατάρχεσθ', † εἰ δοκεῖ: see Elmsl.] omitting only Iph. A. 1598. 1621. 1622.

Hec. 729. (717.) \* Ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψεύσομεν.

Androm. 347. Φεύγει τὸ ταύτης σῶφρον' ἀλλὰ ψεύσεται.

Iph. A. 531. Κἄμ' ὡς ὑπέστην θῦμα, κἄτα ψεύδομαι.

These three lines, being similarly affected, I leave to the sagacity of my younger readers.\*

\* The following solution of the difficulty is noticed in the Classical Journ. No. XLV. p. 167. from Dalzel's Collect. Gr. Maj. Ed. 2. p. 164. "Hic casu quodam felici accidit, ut morbus ipse remedium supeditet. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ἔχει. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut

Iph. A. 668. Εἰς ταυτὸν, ὦ θύγατερ, σὺ δ' ἦκεις τῷ πατρί: σὺ τε is evidently corrupt. Read, ὦ θύγατερ, ἦκεις καὶ σὺ γ' εἰς ταυτὸν πατρί. Καὶ is thus added before the pronoun σὺ, almost immediately after, by Agamemnon: Ἔτ' ἔστι καὶ σοὶ πλοῦς, ἵνα μνήσῃ πατρός: where the article is similarly wanting.

The line in Rhes. 733. admits of a very easy correction by substituting Θερκί for Θρηκῶν:

ὦ ξυμφορὰ βαρεῖα Θερκί συμμάχῳ.

Eur. Suppl. 160. Τί πλείον; ἦλθον Ἀμφιάρεω πρὸς βίαν. Ἀμφιάρεω is of four syllables. Read from two Mss., Ἀμφιάρειω γε πρὸς βίαν. The particle γε has the force of *etiam*, as in Hec. 606. Οἶδεν τό γ' αἰσχρὸν, 842. Φίλους τιθέντες τοὺς γε πολεμιοτάτους. Aristoph. Nub. 400. Ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει.

Iph. T. 584. Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται. Let us examine what precedes and follows.

Ἀκούσατ'· εἰς γὰρ δὴ τιν' ἤκομεν λόγον,

Ἦμιν τ' ὄνησιν, ὦ ξένοι, σπεύδουσ' ἄμα,

Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται,

Εἰ πᾶσι ταυτὸ πρῶγμ' ἀρεσκόντως ἔχει:

σπεύδουσα is an excellent emendation of Musgrave for σπουδαῖς or σπουδῆς. Soph. El. 251. τὸ σὺν σπεύδουσ' ἄμα, Καὶ τοῦμὸν αὐτῆς ἦλθον. Musgrave well compares Iph. T. 349. οἷσιν ΗΓΡΙΝΜΕΘΑ, ΔΟΚΟΤΣ' Ὁρέστην μηκέτ' ἥλιον βλέπειν, and Herc. F. 860. "Ηλιον ΜΑΡΤΤΡΟΜΕΣΘΑ ΔΡΩΣ' ἂ δρᾶν οὐ βούλομαι. Add Ion. 1269. Πρόσπολοι, ΔΙΩΚΟΜΕΣΘΑ θανασίμους ἐπὶ σφαγᾶς, Πυθίῃ ψήφῳ ΚΡΑΤΗΘΕΙΣ' ἐκδοτος δὲ γίγνομαι. To turn the spondee οὕτω into a trochee, read ὥδε. Confusion is frequent between ὅδε and οὗτος, τοσόσδε or τοιόσδε and τοσοῦτος or τοιοῦτος; not so frequent, but not very uncommon, between ὥδε and οὕτω: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“ Disyllables, in which the vowel of the second

sit Spondæus? Pronunciatio certe brevis vocalis in fine τοῦ οὐδὲ, ἀλλὰ, κῆτα, tangenti, ut ita dicam, duplicem consonantem ψ vel π, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio *quinque-syllabica*, οὐδεπσανόμεν, ἀλλαπσεύσεται, κῆταπσεύδομαι: cujusmodi terminatio in singulis vocibus haud infrequens est: Phœn. 28. ἱπποβουκόλοι: 32. ἐξανδρούμενος: 65. ἀνοσιωτάτας: 53. συγκοιμωμένη.” The same principle applies to Eur. Electr. 850. Τλήμων Ὁρέστης; ἀλλὰ μὴ με κτείνετε.



syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. Ὅποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. Œd. C. 115. Τίνας λόγους ἐροῦσιν· ἐν γὰρ  
τῷ μαθεῖν:

read ἐν δὲ τῷ μαθεῖν.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence in

Soph. Œd. C. 505. Τοῦκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'  
ἦν δέ του,

read, Τοῦκεῖθεν ἄλσος, ὦ ξένη, τόδ' ἦν δέ του.

Cases  
in  
which  
the 5th  
foot  
may be  
a spon-  
dec.

Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word.  
2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable." Elmsley.]

Thus I think, that I have sufficiently demonstrated, that there are *few* verses like the first of the Ion. I would not venture to say that there are *none*. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

Comic  
Tetra-  
meter  
Cata-  
lectic.

I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called *Tetrameter Catalectic*. It differs in two respects from the comic senarius: 1st, that *the fourth foot must be an iambus or tribrach*; 2nd, that the sixth foot even admits an anapest.<sup>2</sup> But *the seventh foot must be an iambus*; except in the case of a proper

name, when an anapest is allowed ;<sup>3</sup> which license is also conceded to the 4th foot.

Πρώτιστα μὲν γὰρ ἓνα | γεινᾶ<sup>1</sup> | καθεῖσεν ἐγκαλύψας.  
 Οὐχ ἦττον ἢ νῦν οἱ λαλοῦντες· ἢ | λίθιος<sup>2</sup> | γὰρ ἦσθα.  
 Ἐγένετο, Μελανίππας ποιῶν, Φαίδρας τε, Πη | νελόπην<sup>3</sup>  
 | δέ.

Τῶν νῦν γυναικῶν Πη | νελόπην,<sup>4</sup> | Φαίδρας δ' ἀπαξ-  
 πάσας.

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ ταυτί.

Τὸν ξουθὸν ἰππαλεκτρύονα ζητῶν τίς ἔστιν ὄρνις.

Οὐχ ἰππαλεκτρύονας, μὰ Δί<sup>1</sup>, οὐδὲ τραγελάφους, ἀπερσύ.\*

[“Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.]

If from the beginning of a catalectic tetrameter trochaic you take away a cretic, or a first or fourth pæon, you form a senarius :

\* Elmsley remarks that in this kind of verse the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth ; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

“Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or pæon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an *asynartete*, composed of a dimeter iambic and an ithyphallic. It is called Εὐριπίδειον τεσσαρεσκαδεκάσυλλαβον by Hephæstion, ch. 15. who has given the following specimen of it : Ἐφός ἀνίχ' ἰππότας | ἐξέλαμψεν ἀστήρ. Twenty-five of these verses occur together in the Wasps of Aristophanes, beginning with v. 248.” Elmsley in the Edinb. Rev. No. XXXVII. p. 89.

Θᾶσσον ἢ μ' | ἐχρῆν προβαίνων ἰκόμην δι' ἄσπετος.

"Ὡς νιν ἴκε | τεύσω με σῶσαι· τό γε δίκαιον ᾧδ' ἔχει.

"Ἴδιον ἢ | κοινὸν πολίταις ἐπιφέρειν ἄγκλημά τι.

But in this trochaic senarius, an anapest is inadmissible, even in the first foot;\* and the penthemimeral cæsure is always required. Therefore in *Æsch. Pers.* 164. instead of

Ταῦτά μοι | διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσί :

read, Ταῦτά μοι | μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν διπλῇ.

For in the cæsure of a tragic trochaic, not only is it unlawful for a compound word such as ἄφραστός to be divided, but not even the article or a preposition is suffered to terminate the fourth feet. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel.* 1648. for ἀφίστασθ', read, taking away a letter, Οἴπερ ἢ δίκη κελεύει μ'. ἀλλ' ἀφίστασ' ἐκποδῶν. The cæsure is violated in but one place, *Philoct.* 1402.

Εἰ δοκεῖ, στείχωμεν, ᾧ γενναῖον εἰρηκῶς ἔπος :

which I leave to others to emend.

Dac-  
tyls ad-  
mitted  
in pro-  
per  
names.

As the tragic trimeter iambic admits *anapests* when they are contained in proper names, so the tragic tetrameter trochaic admits *dactyls* in similar circumstances, and for the same reason, in every place except the fourth and last.† And as the Tragic poets sometimes introduce unnecessary anapests in iambics, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl :

Or. 1549. Εὐγγονόν τ' ἐμὴν Πυλά | δην τε τὸν  
τάδε ξυνδρῶντά μοι.

\* "The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cretic to the fifth verse of the *Plutus* of Aristophanes :

Ἄλλα γὰρ | μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.

The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic." Elmsley.

† "The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

*Iph. A.* 882. Εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπωμένως.

1352. Πάντες Ἕλληνες στρατὸς δὲ Μυρμιδόνων οὐ σοὶ παρῆν.

Read στρατὸς δὲ Μυρμιδῶν." Elmsley.



Iph. A. 324. Οὐ, πρὶν ἂν δείξω Δανα | οἷσι πᾶσι  
τάγγεγραμμένα.

355. Χιλίων ἄρχων Πριά | μου τε πείδιον  
ἐμπλήσας δορός.

But the second verse may be read otherwise, either from a Ms. δείξω γε Δαναοῖς, or from conjecture Δαναῖ-  
δαις.\*

It is not therefore to be wondered at, that the Comic writers sometimes admitted a dactyl into tro-  
chaics in the case of a proper name, although if they  
had bestowed a little more labor, they might have  
avoided this license. Hermippus Athen. xi. p. 486. A.

Ἦν ἐγὼ πάθω τι τήνδε τὴν λεπαστὴν ἐκπίων,

Τῷ Διονύσῳ πάντα τάμαντοῦ δίδωμι χρήματα.

An uncertain comic writer, contemporary with  
Aristophanes, in Plut. Polit. Præc. p. 811.

Μητίοχος μὲν (γὰρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς,

Μητίοχος δ' ἄρτους ἐποπτᾷ, Μητίοχος δὲ τὰ λριτα,

Μητίοχος δὲ πάντα κείται, Μητίοχος δ' οἰμώζεται.

The Comic writers however cautiously abstain from  
dactyls, except in the case of proper names.†

[Another nicety in the construction of the tragic  
tetrameter trochaic is pointed out in "the Tracts  
and Miscellaneous Criticisms of Porson, by Kidd:"  
viz. that if the first dipodia consist of an entire word  
or words, the second foot is a trochee: thus in Eur.  
Iph. 1340. for Τίνα δὲ φεύγεις, | τέκνον; Ἀχιλλέα τόνδ'

\* The other two lines are thus corrected by Elmsley: Εὐγγονόν τ'  
ἐμὴν, τρίτον τε, τὸν τάδε ξυνδράντά μοι: (so Eur. Hipp. 1404. Πατέρα  
τε, καὶ σέ, καὶ τρίτην ξυνάορον:) and Χιλίων ἄρχων τὸ Πριάμου πείδιον  
ἐμπλήσας δορός.

† "In the eleven comedies of Aristophanes, we have not discovered  
any genuine instance of a dactyl in a verse of this measure. We have  
observed, however, three verses, which appear to have deserved greater  
attention than they have received:

Ach. 220. Καὶ παλαιῶ | Λακρὰ τῇ | τὸ σκέλος βαρύνεται.

Eq. 327. Πρῶτος ὢν; ὁ δ' | Ἴπποδάμου | λείβεται θεάμενος.

Pac. 1154. Μυρρίνας αἴτησον ἐξ Αἰῶ | χινάδου τῶν | καρπῶν.

It is almost superfluous to observe, that the two middle syllables of  
these first three proper names are necessarily short. Ἴπποδάμος, in  
particular, cannot reasonably be supposed to be a Doric compound of  
ἵππος and δῆμος. We perceive, therefore, that in order to introduce  
these refractory names into tetrameter trochaics, Aristophanes has twice  
used a choriambus (— — —), and once an ionic *a minore* (— — —), in  
the place of the regular trochaic dipodia." Elmsley.

Dis-  
tincti-  
ons be-  
tween  
tragic  
and co-  
mic  
metre,  
iambic  
and  
Tro-  
chaic.

ιδεῖν αἰσχύνομαι, read *Τί δὲ, τέκνον, φεύγεις; 'Αχ. κ. τ. λ.]*  
The following are the distinctions between tragic and comic verse. In the *comic senarius*, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth; and cæsuras are neglected.

Aristoph. Vesp. 973. *Κατάβα, κατάβα, κατάβα, |  
κατάβα, καταβήσομαι.*  
Plut. 2. *Δούλον γενέσθαι παραφρονοῦντος |  
δεσπότου.*  
55. *Πυθόμεθ' ἂν τὸν χρησμὸν ἡμῶν ὃ,  
τί | νοεῖ.*

The *comic tetrameter trochaic* may also be considered as a trimeter iambic with a cretic or pæon prefixed; but in this trochaic senarius, cæsuras are neglected, and a dactyl, although *very rarely*, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 580. *Μηδ' ἐν | Ξὺν νῶ, τότ' ἡ βρον |  
τῶμεν ἢ ψεκάζομεν.*  
577. *Πλεῖστα γὰρ | Θεῶν ἀπάνταν  
ᾠφελούσαις | τὴν πόλιν.*  
581. *Εἶτα τὸν | Θεοῖσιν ἐχθρὸν βυρ-  
σοδέψην | Παφλαγόνα.*

It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name:

Dime-  
ter A-  
nape-  
stics.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced; but a legitimate system always closes with a paroemiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest; very rarely a proceleusmatic (~~~~); very rarely also does an anapest follow a dactyl.\* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as *μοῦσα καὶ ἡμῖν, λείπεταὶ ὑμῶν*, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word; except in the catalectic

\* In Hec. 144. an instance occurs: 'ἰς' Ἀγαμέμνονος ἱκέτις γυνά-  
των: fifteen others are given by Elmsley, which are sufficient to show  
that Porson's expression must be construed with some degree of latitude.

verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. *Οὐκ ἀπόμουντον τὸ γυναικῶν.* Hipp. 240. *Καὶ παρακόπτει φρένας, ᾧ παῖ.\**

[Porson has omitted to remark, that in dimeter anapestics the last syllable of each verse is not common, but has its quantity subject to the same restrictions, as if the foot to which it belongs occurred in any other place of the verse. The other species in which this *συνάφεια* exists are dimeter iambics, Ionics *a minore*, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic writers generally observe the laws of dimeter anapestics with great accuracy; sometimes, but rarely, Aristophanes has run one verse into the other, Vesp. 750. *Ἴν' ὁ κήρυξ φησί· Τίς ἀψήρι- | στος; ἀνιστάσθω:* in the case of a proper name, Pac. 1008. he has made *Γλαυκέτη* a dactyl.

The anapestic measure peculiar to Aristophanes consists of two dimeter anapestics, of which one is catalectic to the other.

Plut. 487. *Ἄλλ' ἤδη χρῆν τι λέγειν ὑμᾶς*

— *Σοφὸν, ᾧ νικήσετε τηνδί.*

In the three first places, besides an anapest and a spondee a dactyl is used; which is also admissible in

\* "Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Æsch. Prom. 1067. *Τοὺς προδότας γὰρ μισεῖν ἔμαθον.*

Choëph. 1068. *Παιδοβόροι μὲν πρῶτον ὑπῆρξαν.*

Soph. Œd. C. 1754. *Ἦ τέκνον Αἰγέας, προσπίτνομέν σοι.*

Eur. Med. 160. *Ἦ μεγάλα θέμι, καὶ πότνι' Ἄρτεμι.*

1408. *Ἄλλ' ὅπόσον γ' οὖν πάρα καὶ δύναμαι.*

Suppl. 980. *Καὶ μὴν θαλάμῳ τάσδ' ἐσορᾷ δῆ.*

Iph. A. 28. *Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως.*

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Dr. Blomfield has judiciously adopted Buthe's emendation, *τοὺς γὰρ προδότας.*" Elmsley.

*Eurip. Hec.*

C

συνά-  
φεια.

Comic  
Dime-  
ter A-  
nape-  
stics.  
  
Ana-  
pæsti-  
cus A-  
risto-  
phani-  
cus.



Cæsura  
observ-  
ed.

the fifth; but not in the fourth and sixth.\* The cæsura is observed as accurately as in the tragic trochaic; very few exceptions now remain; of those which were formerly extant the greater part have been removed by the aid of Mss and criticism. I will give one or two examples, in which error seems still to lurk: *Av. 601. Τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.* Brunck conjectures, *οὗτοι γὰρ ἴσασ'· εἶγε λέγουσιν τάδε πάντες.* I prefer *ᾧστε*, which is frequent in conclusions, as above 485. 488. 596. *Nub. 613.*

*Vesp. 566. Κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παρ-  
δάρι' εὐθὺς ἀνέλκει.*

Brunck seems to have rightly added *γε*, of the use of which I have just now produced some examples. But he leaves the dactyl *ἀναπειθώμεθα*, his correction, in the fourth place, which however may be easily removed by the substitution of *ἀναπεισθῶμεν, τὰ γε π.*

*Ach. 645. Ὅστις παρῆκινδύνευσεν Ἀθῆ | ναίοις εἰπεῖν  
τὰ δίκαια.*

Brunck corrects: *Ὅστις παρῆκινδύνευσε λέγειν ἐν Ἀθη-  
ναίοις.* There is no occasion to change *εἰπεῖν*, but to restore it to its proper place: *Ὅστις γ' εἰπεῖν παρῆκιν-  
δύνευσ' ἐν Ἀθηναίοις τὰ δίκαια.* The Attics are accus-  
tomed to add that particle after *ὅς* and *ὅστις*, for the  
sake of emphasis; it corresponds in some measure to  
the Latin *quine*, [i. e. *quin.*] *Ran. 751. πῶς γὰρ οὐχὶ  
γεννάδας, Ὅστις γε πίνειν οἶδε;* see also 1215. *Thesm.*  
713. *Δεινὰ δ' ἦθ' ὅστις γ' ἔχει μου ἔαρπάσας τὸ παιδίον:*  
895. *Ὅστις γε τολμᾷς σῆμα—*

Observe moreover, that the cæsura is subject to

\* "In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia*. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Œdipus Coloneus* of Sophocles v. 1766. *Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν*, we do not hesitate to read *ἔκλυεν*. In the *Electra* v. 96. where the Mss. and editions read, *Φόνιος Ἀρης οὐκ ἐξεί-  
νισε*, Brunck has judiciously adopted the reading of the Scholiast, *οὐκ ἐξείνισεν.*" Elmsley.

the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371. *Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῶ | νυνὶ  
λόγω εὖ προσέφυσας.*

Ran. 1058. *Εἶτα διδάξας τοὺς Πέρσας μετὰ | τοῦτ'  
ἐπιθυμεῖν ἐδίδαξα.*

Ach. 636. *Πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ | τῶν πό-  
λεων ἑξαπατῶντες*

In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted:

*Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι δὲ | τῶ νῦν λόγῳ εὖ προσ-  
έφυσας:*

as in Ran. 1079. *Ὡστε γε καὐτόν σε κατ' οὖν ἔβαλεν.* *Νῆ τὸν Δία, τοῦτό γέ τοι δὲ.* Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering *εἶτα μετὰ τοῦτο*, (or *ταῦτα* as in the Mss.) tautologous, changes it into *κατὰ ταῦτ'*. But it is no more tautologous than *εἶτ'* αὐτὸ πάλιν αὐθις Nub. 971. *Εἶτα τοῖς θεοῖς Θῦσαι META TOTTO* Av. 811. *ΕΠΕΙΤΑ META TATT'* εὐθὺς εὐρέθη θανῶν, Philemon in Stob. p. 395. ed. Grot. or *ΕΠΕΙΤΑ META TATT'* εὐθὺς ἀρχιτεκτονεῖν, Sosipater in Athen. ix. p. 378. B. But whether *μετὰ τοῦτο* or *κατὰ ταυτὰ* be read, the metre is corrupt, as Brunck himself has perceived in a similar verse Ach. 636. Three Mss. omit *τούς*. Therefore read,

*Εἶτα διδάξας Πέρσας μετὰ ταῦτ', ἐπιθυμεῖν ἐξεδίδαξα.*

This is stronger than the simple *ἐδίδαξα*: and *διδάξας ἐξεδίδαξα* form a better conjunction: moreover this very mistake has vitiated the cæsure of v. 1051. which editors have corrected from Mss.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, *Πρότερον δ' ἀπὸ τῶν πόλεων ὑμᾶς οἱ πρέσβεις ἔ.* But a gentler transposition will improve it more: *Πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ π. ἔ.* In the same position of the verse occurs soon after *ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων*, Plut. 567. Ran. 1042. *ἐν ταῖς πόλεσιν*, Vesp. 655, *ἀπὸ τῶν πόλεων*,

From this anapestic the proceleusmatic is always excluded. Read therefore in Vesp. 1010. *πρόσχετε* for *προσέχετε*. Brunck's Ms. had this, and yet he overlooked it; which is the more surprising, inasmuch as in Nub. 980. he has excellently restored from Mss. *Διπολιώδη*. Thus the Attics said *Δίφιλος*, not *Δίφιλος*.

The following have a dactyl in the cæsure, Nub. 325. Vesp. 349. 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

*Ἔστιν ὅπη δὴθ' ἦντιν' ἄν ἐνδοθεν | οἶός τ' εἴης διορύξαι.*

*Οἱ δὲ ξύμμαχοι, ὡς ἦσθοντό γε | τὸν μὲν σύρφακα τὸν ἄλλον.*

Read in the former, by transposition, *οἶός τ' ἐνδοθεν εἴης δ*. In the latter, the absurd particle *γε* is omitted in the Ravenna Ms. The genuine form *ἦσθονται* is preserved by Suidas in *Λαγαριζόμενον, Τραγαλίζοντα*, and expressly in *Ἡσθηνται*. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. *ἦσθεςθε* must give place to *ἦσθησθε*.

With respect to Vesp. 396.

*Αὐτὸν δῆσας. ᾧ μιαιρώτατε | τί ποιεῖς; οὐ μὴ καταβήσει;* it is faulty also on this account, that an anapest immediately follows a dactyl. The examples in Vesp. 568. Av. 520. of Brunck's edition, which are opposed to this rule by emendation, are not to the point; as neither are those, in which he corrects *βοῖδαρίω*, it being a choriambus: Av. 586. Fragm. in Ammonius v. *χολάδες*. The Attics always say *βοῖδιον, νοῖδιον, ροῖδιον, διπλοῖδιον, ἡμιδιπλοῖδιον, προχοῖδιον*, as Pierson on Mæris p. 276. has fully shown, and therefore they express the second diminutives by a contracted form. Read therefore, removing the marks of diæresis,

*Μὴ, πρίν γ' ἄν ἐγὼ τὰ βοῖδαρίω τὰ μὲν πρώτιστ' ἀποδῶμαι.*

*\*Η βοῖδαρίων τις ἀπέκτεινε ζεῦχος, χολίκων ἐπιθυμῶν.*

Neither is the difficulty greater in a fragment of the Babylonii, cited by Harpocration in *Ἐπιβάτης*.

*Εὐγ' ἐξεκολύμβησεν ἐπιβάτης, ὡς ἐξοίσων ἐπύγυνον.*

An A-  
napest  
does  
not fol-  
low a  
Dactyl.



Should any one hesitate with Brunck respecting the quantity of the last word, he may read with the Medicean and Galean Mss. of Harpocration, ἐπίγειον. But ἐπίγειον undoubtedly lengthens the penultima, because it is contracted from ἐπιγύαιον. Add the article, and you will have a legitimate anapestic :

Εὐγ' ἐξεκλούμβησ' ὀπιβάτης, ὡς ἐξοίσων  
ἐπίγειον.

Pac. 732. Ἦν ἔχομεν ὁδὸν λόγον εἴπωμεν, χῶσα τε  
νοῦς αὐτὸς ἔχει γε :

thus Brunck has edited : but γε is out of place and useless : and no Attic could write χῶσα τε νοῦς. The metre however may be corrected by transposing, ὁδὸν ἦν ἔχομεν.

But a verse, having an Ionic *a minore* (υ-- ) at the end preceded by a dactyl, would be totally destitute of rhythm, and altogether intolerable. Yet through the ignorance of transcribers two such are to be found :

Plut. 510. Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-  
μειέ τ' ἴσον ἑαυτόν.

Av. 491. Σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευ-  
τασπιδολυροπηγοί.

Read, Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-  
μειέν τ' ἴσον αὐτόν.

Σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευ-  
τολυρασπιδολυροπηγοί.

Dawes is therefore mistaken in his conjecture, Nub. 325.

Ὡς οὐ καθορῶ. Παρὰ τὴν εἴσοδον. Ἦδη νῦν μόλις  
ὄρῶ αὐτάς :

adding, "Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion he a little qualifies afterwards by correcting, Ἦδη ὄρῶ νῦν μόλις αὐτάς. But the word αὐτάς, if Strepsiades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one Ms. I have seen it written above as an interpretation ; the Ravenna has it in the text, but omits ὄρῶ contrary to the sense. Kuster and others approve ἀθρῶ, which nearly half the Mss. have ; Brunck has introduced into the text, διαθρῶ νυνὶ μόλις

ἤδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write *ἴσδον*, which is never found in Comic writers, nor indeed any noun compounded of *is*. Very seldom indeed, and I doubt if in any but corrupt places, do they use *is* before a vowel. But I am of the same opinion as Dawes, that *μόλις ἀρῶ* cannot be said for *μόλις ὀρῶ*, independently of the liberty taken in lengthening the first syllable. Bentley gives *εἰώρων*, a wrong tense, if not contrary to the metre. What then must be done with this verse? Let us first consider the various readings. The old editions have, ἤδη νῦν μόλις ὀρῶ. Some Mss. for νῦν have νῦν καί, others νυνί, among them four, which I have myself inspected; many ἀθρῶ for ὀρῶ: the Ravenna, ἤδη νυνί μόλις αὐτάς. From the discrepancy of the Mss., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the Mss., I decide upon continuing the whole sentence to Socrates, and reading,

ΣΩ. Νυνὶ μάλ' ἀθρῶν βλέπε πρὸς τὴν εἴσοδον ἤδη. Νῦν γέ τοι ἤδη καθορᾷς αὐτάς—.

I have added βλέπε from 322. Βλέπε νῦν δευρί πρὸς τὴν Πάρνηθα. It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. Εἴσοδος is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, *Nunc tandem quam maxime oculos contende et ad theatri introitum specta; nunc enim tandem eas vides.* Μάλ' ἀθρεῖν is like μάλ' ἀπαυδᾶν and μάλα δάκνειν Ran. 372. 888. Lastly πρὸς τὴν εἴσοδον corresponds with πρὸς τὴν Πάρνηθα. I have adopted πρὸς for παρὰ from two excellent Mss. collated by myself.

To return to Vesp. 396.

Αὐτὸν δῆσας. ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβῇσει; I had noticed some instances, in which ἄνδρες is omitted, and superlatives put in the place of positives,

but I have them not at hand. In Lysistr. 616. most editions have *ἄνθρωποι*, Brunck's *ἄνδρες*, but Suidas under *Ἐπαποδυάμεθα* has neither. In citing a line of the Epigoni, *Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι*, Larcher on Herod. iv. 32. omits *ἀνδρῶν*. In Aristoph. Eccl. 742. most editions omit *ἀνῆρ*. Cratinus in Athen. ii. p. 68. A. *Γλαῦκον οὐ πρὸς παντὸς ἀνδρὸς ἐστὶν ἀρτύσαι παλῶς* : thus the line must be read, *ἀνδρὸς* being added, which had been omitted. Suidas in Plut. 1026. has *φίλ' ἄνερ* for *φίλτατ' ἄνερ*. Hence I read, *οὐ μίαρ' ἀνδρῶν*. Thus Theocritus xv. 74. *φίλ' ἀνδρῶν*, Callimachus in Suidas v. *Ἐπαύλια, πρηγία γυναικῶν*. In the same way Aristophanes has often said *ὦ δαιμόνι' ἀνδρῶν*, also *ὦ μιαιώτατ' ἀνθρώπων* Ran. 1520. and *ὦ σχίτλι' ἀνδρῶν* in the same part of the anapestic, Ran. 1081.

The rule, that each *dipodia* should end with a word, being difficult to observe constantly, is not unfrequently neglected, as Plut. 519. 570. 584. Yet the comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (— —). Brunck perceiving this by his ear in Eccl. 514. *Εὐμβούλοισιν ἀπάσαις | ὑμῖν*, corrects *πάσαις*. The vulgar reading Nub. 400. *Ἀλλὰ τὸν αὐτοῦ γε νεῶν* is quite correct. Demetrius omits *γε*, from whence if any one should prefer, *Ἀλλὰ νεῶν τὸν αὐτοῦ | βάλλει*, he would form a verse such as no comic writer ever wrote, or could have written. In Eq. 505. *Ἠνάγκαζεν ἔπη | λέξοντάς γ' | εἰς τὸ θ. π.*, correct, *Ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θ. π.* Eq. 784. *Τοῦτό γε τοῦργον ἀληθῶς | ἐστίν*. All old editions omit *ἐστίν* and after *γε* add *σου*, which has by accident been left out in Æm. Portus's edition. Kuster, without consulting Mss. or editions, thrust in *ἐστίν*, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense?

*Τοῦτό γε τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον*. The Ravenna Ms., although corrupt enough, confirms this correction, *Τοῦτό γε τοί τ' ἀληθῶς αὐ τοῦργον γ. κ. φ.*



Licenses in the Aristophanic anapestic.

The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as *χρυσίου ὄντος* Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in *ὕγαν*, he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400. *Καὶ Σούνιον ἄκρον Ἀθηνέων*, Vesp. 650. *Ἄραρ, ὦ πάτερ ἡμέτερε, Κρονίδη*: where the last syllable of the pronoun is long, not as Brunck supposes, *anapestorum licentia*, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus *Κεβρίονα* and *Κυπεργόγεια* have the first long, Av. 554. Lysistr. 551.

Choric systems.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; secondly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected a latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

Dialectic forms in the

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they

and ξείνος, μόνος and μούνος, γόνατα and γούνατα, Trad-  
 τούπος, δογῖ and δουρί. Yet the ignorance of gedi-  
 rs has introduced more from Homer. With ans.  
 the Doric dialect, which is most usual in  
 there is less difficulty, but no certainty. For  
 not even the best, are consistent in retain-  
 oric forms in irregular verse. My rule has  
 estore them to the text, whenever any one  
 spectability sanctioned it. For in most Mss.,  
 Doric form appears in the text, the Attic  
 n one is written over it. Hence it may be  
 n how many instances the transcribers must  
 erred the latter to the former.

# A SYNOPSIS

OF

## METRICAL SYSTEMS.

TABLE OF FEET.

Of two Syllables.	{	Pyrrich	υ υ θεός.
		Spondee	- - ψυχή.
		Iambus	υ - θεά.
		Trochee	- υ σῶμα.
Of three Syllables.	{	Tribrach or Chorus	υ υ υ πόλεμος.
		Molossus	- - - εὐχολή.
		Dactyl	- υ υ σώματα.
		Anapest	υ υ - βασιλεύς.
		Bacchius	υ - - ἀνίσσει.
		Antibacchius or Palimbacchius	- - υ μάντευμα.
		Amphibrachys	υ - υ θάλασσα.
		Amphimacer or Cretic	- υ - δεσπότης.
Of four Syllables.	{	Proceleusmaticus	υ υ υ υ πολέμιος.
		Dispondeus	- - - - συνδουλεύσω.
		Ditambus	υ - υ - ἐπιστάτης.
		Ditrochæus	- υ - υ δυστύχημα.
		Choriambus	- υ υ - σωφροσύνη.
		Anti-pastus	υ - - υ ἀμάρτημα.
		Ionic a majore	- - υ κοσμήτορα.
		minore	υ υ - - πλεονέκτης.
		1st Pæon	- υ υ υ ἀστρολόγος.
		2d ———	υ υ υ ἀνάξιος.
		3d ———	υ υ υ - ἀνάδημα.
		4th ———	υ υ υ - θεογενής.
		Epitritus primus	υ - - - ἀμαρτωλή.
		secundus	- υ - - ἀνδροφόνους.
		tertius	- - υ - σωτηρίας.
		quartus	- - - υ λωβητήρα.

verse is complete, it is called *acatalectic*; if a syllable  
ting, *catalectic*; if a foot, *brachycatalectic*; if a foot or  
ble is redundant, *hypercatalectic*.

*Metre* generally signifies a combination of *two* feet: ex-  
a dactylic verse, and in the metres composed of double

ere a verse of a given species consists of two feet and a  
t is called a *penthemimer*, as consisting of five half feet;  
ee and a half, a *hepthemimer*, as consisting of seven half

ere are nine principal species of metre: Dactylic, Ana-  
, Iambic, Trochaic, Ionic *a majore*, Ionic *a minore*, Cho-  
ic, Antispastic, Pæonic. A verse in which two dissimilar  
s are united, is called *ἀσυνάρτητος*.

### *Dactylic Metre.*

n this species *one* foot constitutes a metre.

Ionon. hypercat. Οἰδῖπ' || δᾶ.

Dim. acat. τῖς δ' ἐπ' || τῦμβ' ἴος : οὐ δεῖ || σῆν' ὀρᾶ : τᾶν δ' ἔ γυ ||  
ναῖκ' ὦν. Hec. 1053.

Dim. hypercat. Ἀρ' ἐμ' || δὸς τ' ἐ θε' || ᾤας. Hec. 462.

τᾶν Ζεὺς || ἄμφ' ἐπ' || ὀφ'. 471.

Trim. acat. Ζεὺς ὄμα' || ἄρμα' || πῶλ' οὐς. 467.

Trim. catal. πόλλ' ἄ γάρ || ὥστ' ᾤσ' ἄ || μᾶν τ' ὄς. Soph. Trach. 110.

Trim. hypercat. κοῖμ' || ξεῖ φλ' ὄ || γ' Κρ' ὀν' || δᾶς. Hec. 472.

ὦ πόλ' || κλαυ' τ' ἐ φ' || λοῖσ' ἰ θ' ᾤ || ν' ὦν. Æsch. Pers.  
680.

Tetram. acat. : in which the final syllable is not common :

σᾶ δ' ἔρ' ἰς, || οὐκ ἔρ' ἰς, || ἄλλ' ἄ φ' || ἰφ' φ' ὄν' ὄς

Οἰδῖπ' ὄ || δᾶ δ' ὄμ' ὄν || ὦλ' ἔσ' ἔ, || κρᾶν θε' ἰς

αἰμᾶ' ἰ || δεῖν φ', || αἰμᾶ' ἰ || λ' ὦ γρ' φ'. Eur. Phœn. 1510.

Tetram. hypercat. οὐδ' ὕπ' ὄ || πᾶρ θ' ἔν' || ᾤας τ' ὄν ὕ || π' ὄ βλ' ἔφ' ᾤ ||  
ροῖς. 1501.

Pentam. acat. ᾤσ' ὀ θ' || αἰ κᾶ' ᾤ || πρ' ὦν ᾤ ἄλ' || ὄν π' ἔρ' || κλ' ὦστοι.  
Æsch. Pers. 883.

Hexam. acat. πρ' ὄς σ' ἔ γ' || ν' εἰ ᾤ δ' ὄς, || ὦ φ' ἰλ' ὄς, || ὦ δ' ὀκ' || μ' ὦτᾶ-  
τ' ὄς || ἔλλ' ᾤ δ' ἰ,

ἄντ' ὄμα' ἰ, || ἄμφ' ἐπ' || τ' ὦν ὄσᾶ τ' ὄ || ὄν γ' ὄν ὕ || καῖ χ' ἔρᾶ ||  
δεῖ λαῖ ᾤν. Eur. Suppl. 277. 288.

Soph. El. 134. 150.

μ' ὦ δ' τ' ὄ || πᾶρ θ' ἔν' || ὄν π' ἔρ' ὄν || οὐρ' ἐῖ || ὄν τ' ἔρᾶς || ἔλ' ἔειν.



**Logædicus.**—This appellation is given to verses which commence with dactyls and end in trochees :

μητὲ πᾶτ' ῥῶν ἢ κοῖτ' ἐς | οἰῶν. Hec. 938. also called *Alcaicus*.

ἐκτὸς πῖλος σὸ θεῖς ὅ | πάντων. Soph. Œd. C. 119.

ἦσθα φθῖν' ἀλμυρὸς ἐσο | ἰών. 151.

ὦ πόλις, ! ὦ γένε' | ἄ τὰ λαῖρ' | νῦν σέ

μοῖρα κᾶθ' | ἀμείρι || ἄ φθι | ρεῖ, φθι | ρεῖ. Electr. 1413. 1414.

ἐλθ' ἐπ' | κοῦρὸν ἔ || μοῖς ρι | λοῖσ' | πάντως. Eur. Or. 1293.

Spondees, instead of dactyls, are not supposed to be admissible: otherwise we might refer to this description of verse, Hec. 900.

κῆλιδ' | οἰκτρῶν || τᾶν ἐ | χρῶσαι :

and also 455. 463. 466. 475. 629.

### *Anapestic Metre.*

The following are scales of the species in most frequent use, on which see Porson's observations above.

#### *Dimeter Acatalectic.*

$$\begin{array}{cccc|cccc|cccc|cccc} \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ - & - & | & - & - & | & - & - & | & - & - & | & - & - \end{array}$$

Sometimes a *proceleusmatic* is admitted :

ἦσσοῦρες | ἑλλὰδός || ἐγενόμην | αἰχμᾶς.

ὃ μὲν οἱ | χόμηνος || φύγας, ὃ δ' ἐ | νῆκος ὦν. Eur. Or. 1492. 1493.

#### *Basis Anapæsticæ ; or, Monometer Acatalectic.*

$$\begin{array}{ccc|ccc} \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup \\ - & - & | & - & - & \end{array}$$

#### *Paræmiac ; or, Dimeter Catalectic.*

$$\begin{array}{ccc|ccc|ccc|} \cup & \cup & - & \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ - & - & | & - & - & | & - & - & \end{array}$$

Other varieties are the following :

Monom. hypercat. or penthemimer : δόρι δῆ, | δόρι περ || σῶν. Hec. 897.

**Dim. brachycat. κρῖνεϊ | τρῖσσᾱς || μακάρων. 641.**

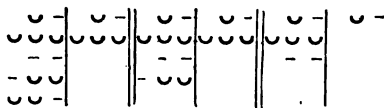
Dim. catal. πῶσιν ἐξ' ἄνθρωπιν || μὴ δ' αἱ | θεοὺς. Ph. 166.

Dim. hypercat. οὐθ' ὁ παῖρ τῶν Ἀχῆ || ρῶντᾱ θεῖ|δς ἄρᾱσ || σων.  
Soph. El. 184.

On the Aristophanic anapestic, or tetrameter catal. see also Porson :

*Iambic Metre.*

The following is the scale of the trimeter scatalectic, or senarius, constructed according to the rules of Porson, which see above :



**Other species are :**

**Monom. acat.** ἰῶ | τᾱλᾱς : μῶμφᾱν | ἐχῶν : ἐπ᾽ ἔ|πέσεν.

Monom. hypercat. or penthem. χρῦσεων | ἐνὸπ||τρῶν. Неч.  
913.

**Dim. brachycat.** τῆκτω̃ν|ἔμω̃ν || φῦλαξ. 1066.

**Dim. catal. or hephthemim.** ἄλᾱσ | τὸρὸς || τίς οἰ|ζὺς. 936.

**Dim. acat.** ἔγωγε | δὲ πλοκά || μὲν ἀνὰ | δέξοις. 911.

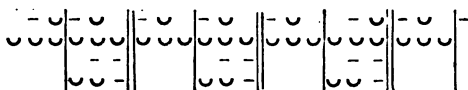
Dim. hypercat. ἄτρεμᾶς | ἰθι̇ λθ||γόν ἄπο|δὸς ἐφ' ὅ, | τι. Or.  
150.

**Trim. brachycat.**  $\xi\upsilon\gamma\epsilon\nu|\tau\acute{\alpha}$   $\pi\alpha\iota\delta$  ||  $\delta\pi\omicron\iota|\delta\nu$   $\bar{a}$  ||  $\delta\delta\alpha\nu$ . Ph. 348.

'Trim. catal. χάριν ἃ|χάρις || τὸν εἰς | θεοῦς || διδοῦ|σα. 1771.

*Trochaic Metre.*

See Porson above. The following is the scale of the catalectic tetrameter :



**Other species of trochaic verse are :**

**Monom. acat. or basis trochaica :** *ᾠστῆ|νᾶκρὸς.*

**Mouom. hypercat. or penthem.** τῖ πῶρ' ἀ|νᾶστῃ || νεῖς; **Нес.**  
183.

Dim. brachycat. or *ithyphallic*: δᾱκτῦ|λσις ε || λισσε. Orest.  
1431.

**Dim. catal. or hephthem.** τῶν ἄ|πὸρθῆ||τῶν πδ|λῖς. **Hec. 894.**

Kāδμōs | ἔμολε || tāνδε | γὰν  
Tūrīōs | ῥ̄ τε || γρᾱσκέ | λῆs. Ph. 647.  
618.

***Eurip. Hec.***

Dim. acat.  $\mu\acute{o}\sigma\chi\acute{o}\varsigma \mid \acute{\alpha}\delta\acute{\alpha}\mu\acute{\alpha}\sigma\parallel\tau\acute{o}\nu \pi\acute{\epsilon}\mid\sigma\eta\mu\acute{\alpha}$   
 $\delta\acute{\iota}\kappa\acute{\epsilon}, \tau\acute{\epsilon}\mid\lambda\acute{\epsilon}\sigma\phi\acute{o}\parallel\rho\acute{o}\nu \delta\iota\mid\delta\omicron\upsilon\sigma\acute{\alpha}. 649. 650.$

Dim. hypercat.  $\Lambda\epsilon \epsilon\mid\gamma\eta\mu' \delta \parallel \tau\acute{o}\xi\theta\mid\tau\acute{\alpha}\varsigma \Pi\acute{\alpha}\parallel\rho\iota\epsilon. Orest. 1408.$

Trim. brachycat.  $\omega \tau\acute{\epsilon}\mid\kappa\tau\acute{o}\nu, \tau\acute{\epsilon}\mid\kappa\iota \acute{o}\nu \tau\acute{\alpha}\mid\lambda\alpha\iota\upsilon\acute{\alpha}\varsigma \parallel \mu\acute{\alpha}\tau\epsilon\acute{\rho}\acute{o}\varsigma. Hec. 688.$

Trim. catal.  $\kappa\acute{\alpha}\rho\theta\acute{\alpha}\mid\nu\epsilon\acute{\iota}, \kappa\acute{\alpha} \parallel \kappa\acute{o}\varsigma \sigma' \acute{\alpha}\mid\pi\acute{o}\kappa\tau\epsilon\acute{\iota} \parallel \nu\epsilon\acute{\iota} \pi\acute{\delta}\mid\sigma\acute{\iota}\varsigma. Orest. 1467.$

Trim. acatalect. Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances :

$\epsilon\acute{\iota}\theta' \acute{\alpha}\mid\epsilon\lambda\lambda\alpha\acute{\iota}\parallel\acute{\alpha} \tau\acute{\alpha}\mid\chi\upsilon\acute{\rho}\rho\acute{\omega}\parallel\sigma\tau\acute{o}\varsigma \pi\acute{\epsilon}\mid\lambda\epsilon\acute{\iota}\acute{\alpha}\varsigma. Soph. \text{\textit{\O}}d. C. 1081.$

$\kappa\alpha\acute{\iota} \kappa\acute{\alpha}\mid\sigma\acute{\iota}\gamma\eta\eta\parallel\tau\acute{\alpha}\nu \pi\upsilon\mid\kappa\upsilon\acute{o}\sigma\tau\acute{\iota}\parallel\kappa\tau\acute{\omega}\nu \theta\mid\pi\acute{\alpha}\delta\delta\acute{o}\nu. 1092.$

Trim. hypercat.  $\eta\lambda\theta\acute{o}\nu \mid \epsilon\acute{\iota}\varsigma \delta\theta\parallel\mu\omicron\upsilon\varsigma, \acute{\iota}\nu' \mid \alpha\upsilon\theta' \epsilon\parallel\kappa\acute{\alpha}\sigma\tau\acute{\alpha} \mid \sigma\omicron\acute{\iota}$   
 $\lambda\acute{\epsilon}\parallel\gamma\acute{\omega}. Eur. Or. 1398.$

### *Ionic a majore.*

An Ionic verse *a majore* admits a *trochaic syzygy* promiscuously with its proper foot ; the *second* pæon in the 1st place ; also a molossus in an *even* place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

Monom. hypercat. or penthem.  $\pi\tau\acute{\omega}\sigma\sigma\omicron\upsilon\sigma\acute{\iota} \mu\upsilon\parallel\chi\acute{\omega}\nu. Hec. 1048.$

Dim. brachycat.  $\kappa\alpha\acute{\iota} \sigma\acute{\omega}\phi\rho\delta\acute{\nu}\acute{\alpha} \parallel \pi\acute{\omega}\lambda\omicron\iota\varsigma. Phoen. 182.$

Dim. catal.  $\eta \Pi\acute{\alpha}\lambda\lambda\acute{\alpha}\delta\delta\acute{o}\varsigma \parallel \epsilon\acute{\iota}\nu \pi\acute{\delta}\lambda\epsilon\acute{\iota}. Hec. 465.$

Dim. acat.  $\delta\acute{\alpha}\phi\eta\acute{\alpha} \theta' \acute{\epsilon}\epsilon\parallel\rho\omicron\upsilon\varsigma \acute{\alpha}\nu\epsilon\sigma\chi\acute{\epsilon}. 458.$

Dim. hypercat.  $\nu\upsilon\acute{\nu} \delta' \omicron\upsilon\tau\acute{o}\varsigma \acute{\alpha}\parallel\nu\epsilon\acute{\iota}\tau\alpha\acute{\iota} \sigma\tau\upsilon\gamma\acute{\epsilon}\parallel\rho\bar{\omega}. Soph. Aj. 1232.$

Trim. brachycat.  $\omicron\acute{\iota}\kappa\tau\rho\acute{\alpha}\nu \beta\acute{\gamma}\theta\parallel\tau\acute{\alpha}\nu \epsilon\chi\omicron\upsilon\sigma\acute{\alpha}\nu \parallel \omicron\acute{\iota}\kappa\omicron\iota\varsigma. Hec. 456.$   
 $\chi\alpha\acute{\iota}\rho', \epsilon\upsilon\tau\upsilon\chi\acute{\iota} \parallel \tilde{\alpha} \delta' \alpha\upsilon\tau\acute{o}\varsigma \delta \parallel \mu\acute{\iota}\lambda\epsilon\acute{\iota}\varsigma. Or. 348.$

Trim. acat.  $\tau\acute{\alpha}\nu \omicron\upsilon\theta' \upsilon\pi\eta\acute{\nu}\acute{\alpha}\varsigma\parallel\alpha\acute{\iota}\rho\epsilon\acute{\iota} \pi\acute{\delta}\theta' \delta\parallel\pi\acute{\alpha}\nu\tau\theta\gamma\eta\eta\acute{\rho}\acute{\omega}\varsigma. Soph. Ant. 614.$

If the three remaining pæons, or the second pæon in any place but the first ; or, if an *iambic syzygy* or an *epitrite* be found in the same verse with an Ionic foot, the verse is then termed *Epionic*.

### *Ionic a minore.*

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously ; and begins sometimes with the *third* pæon ; sometimes with a molossus, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. μέλειās mā||τρός. Hec. 185.

Dim. brachycat. ἐπὶ τὰνδ' ἐσσ||θθεῖς. 1065. (τάνδε συθείς. Pors.)

Dim. catal. or hephthem. ἐλάτās ākr||θκόμοις. Phœn. 1540.

Dim. acat. πᾶρᾰκλῖνοῦς' || ἐπεκρᾰνέν. Æsch. Ag. 721.

Dim. hypercat. μὲνᾰδ' αἰῶ||νᾰ διᾰξοῦ||σᾰ. Phœn. 1537.

Trim. brachycat. διᾰεδίφρεῦ||σᾰ Μῦρτιλοῦ || φόνον. Eur. Or. 986.

The choruses in Euripides' Bacchæ are principally in this metre.

An *Epionic* verse *a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth pæon, or the third in any place but the first.

### Choriambic Metre.

A choriambic verse sometimes begins with an iambic syzygy,

ὦ πῆ φρικᾰ τᾰν || ὠλεῖσῶι—κον. Æsch. S. c. Th. 717.

and generally ends with one, either complete, or catalectic. It also sometimes ends with a trochaic syzygy:

μῆνῆς ἄγῆ||ρῶς χρῶ||νῶ δὲ|νᾰστᾰς. Soph. Ant. 608.

αὐτῶδᾰῖ||κτοῖ θᾰνῶσῖ

καὶ χθῶνᾰ||κόνῖς πῖῆ. Æsch. S. c. Th. 733. 734.

The verses corresponding to these in the antistrophe are:

πᾰρβᾰσῶῖᾰν || ὠκῦποῖνῶν

αἰῶνᾰ δ' ἐς || τρῖτον μένει.

Monom. ὦ μοῖ ἔγω. Eur. Hec. 1039.

Monom. hypercat. or penthem. τάνδᾰ γῦναῖ || κῶν. 1053.

Dim. brachycat. ἄλιθς αῦ||γάζει. 634.

Dim. catal. or hephthem. πῶρθμῶν ἄιξ||ῶ τᾰλᾰς. 1088.

Dim. acat. ἀμφὶ κλάδοις || ἐξῶμῆνᾰ. Phœn. 1532.

Dim. hypercat. τᾰν ὁ μέγας || μῦθῶς ἄεξ||εῖ. Soph. Aj. 226.

Trim. brachycat. πῶλιθον ἄφᾰρῆς || αἰθῆρῶς εἰδ || ὠλῶν. Eur. Ph. 1559.

Trim. acat. νῦν τῆλεσαῖ||γᾰς πῆριθῦ||μοῦς κᾰτᾰρᾰς. Æsch. S. c. Th. 721.

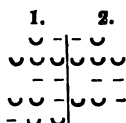
Tetram. catal. ᾰ νῆστᾰς||μοῖ φῖλῶν ᾰχ||θῶς, τῶ δᾰ γῆ||ρᾰς αἰεῖ. Herc. F. 639.

If any other foot of four syllables is joined with a choriambus, the verse is sometimes denominated *Epichoriambic*.



# Antispastic Metre.

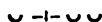
An antispast is composed of an iambus and a trochee (υ | -υ). To lessen the labor of composition, in the first part of the foot any variety of the iambus, in the second, any variety of the trochee is admitted. Hence we get the following kinds of antispast :



Instead of an antispast, an iambic or trochaic syzygy is occasionally used :



The second foot of the iambic syzygy also admits a dactyl :



A *dochmius* consists of an antispast and a long syllable: (υ--υ) therefore a simple dochmiac is the same as an antispastic monom. hypercat. *θεῶν ἢ θεῶν*.

A pure dimeter dochmiac is not of frequent occurrence : the fourth of the following lines is one :

*ἀλιμῆνον τίς ὦς || ἐς ἀντλῶν πέσων*  
*λέχριδς, ἐκπέση || φιλᾶς κάρδιᾶς*  
*ἄμέροᾶς βίον' || τὸ γὰρ ὑπεγγυον*  
*δικὰ καὶ θεοῖ||σιν οὐ ξυμπίτνει. Hec. 1010—1013.*

Other varieties of the dimeter dochmiac may be found in the chorus in *Æsch. S. c. Th. 79. ed. Blomf.*

*ρεῖ πὺλὺς ὦδε λέως || πρὸδρὸμὸς ἱππῶτᾶς.*  
*ἄμαχέτου δίκαν || ὑδάτης ὄρετύου.*  
*ἀλευσάτῃ βῆσ' || δ' ὑπὲρ τεῖχεῶν.*  
*τίς ἄρ' ῥύσεται, || τίς ἄρ' ἐπαρκέσει ;*  
*πέπλων καὶ στέφεων || πῶτ' εἰ μὴ τῶν, ἄμ—φί.*  
*σὺ τ' Ἀρῆς, φεῦ, φεῦ, || Κᾶδμου ἐπὶ νύμῳ.*  
*ἐν τῇ μάχαις μάκαιρ' || ἀνάσσοι πρὸ πδλεῶς.*  
*ἰὼ τέλειοι || τέλειαι τέ γὰς : with an iambic syzygy.*

Also in *Hec. 681. 684. 688. 689. 690. 693. 702. 703. 707. 708. 709.*

The following verses are also referred to the dochmiac system by Hermann de Metr. L. II. c. xxi. in which the final syllable is resolved into two short: Eur. Or. 149.

κατάγῃ, κατάγῃ, πρόσθ', || ἀτρεμάς, ἀτρεμάς ῥοι·  
 λῶν ἀπὸδός, ἐφ' ὃ τι||χρεός ἐμὸλκ' ἐπὶ τῇ,  
 χροῖα γὰρ πῶν||δ' εὐναῖται.

Also these, in the second of which a short syllable stands place of the long, by the force of the pause on the vocable: Herc. Fur. 870.

ὅτ' αἰτοῖ, στέναι||ν' ἀσκήρεται  
 Σὺν ἀνθός, πόλις, || ὃ Δῖος ἐκγόνος.

A dochmiac is sometimes connected with a cretic, either free or resolved :

ἐπταπύλον | ἐδός ἐπὶ ῥόου. Æsch. S. c. Th. 151.  
 τὰσδε πῦρ|γυφύλακ' ἐπὶ λιν. 154.

A *Pherecratean* verse consists of an antispast and a Bacchius:

αὔρα, πόντι||ας αὔρα. Hec. 445.  
 τοῖ μὲν γὰρ πὸ|τὶ πύργους  
 πάνδημι, πᾶν|δ' μιλι  
 στείχοισιν. τὶ|γένομαι;  
 τοῖ δ' ἐπ' ἀμφι|βόλοισιν  
 ἰαπτοῦσι | πόλιταις  
 χερμάδ' ὀκρὶ|δέσσων. Æsch. S. c. Th. 282—287.

These may also be scanned as choriambics.

Antispastic dim. acat. or *Glyconic*. This verse admits any kind of antispast in the first place; but in the second only an iambic syzygy:

Δῖος σκηπτρὸν || ἀνᾶσσεταί. Soph. Phil. 140.  
 δούλιαν ψά||φάρ' σπύδω. Æsch. S. c. Th. 312.  
 Τῦριον οἰδμή||λιποῦσ' ἐβᾶν. Eur. Ph. 210.

This iambic syzygy sometimes admits a spondee in the second place:

διμαῖσιν ῥδ||τᾶς αἰλμας.  
 εὐναίης δε||δέταί ψυχᾶ. Eur. Hipp. 149. 159.

Antispastic dim. brachycat. ἑμοὶ χρῆν ξυμ||φῶρᾶν. Hec. 627.

dim. hypercat. ἑμοὶ χρῆν πῇ || μὲν γένε|σθαί. 628.

κῶπα πέμπδ||μὲν ἄν τᾶλαί||νᾶν. 455.

τᾶλαῖν' οὐκ||τὶ σ' ἐμβάτεῦ||σῶ. 901.

trim. brachycat. τᾶλαῖναῖ τᾶ||λαῖναῖ κῶραι || Φρύγῶν.

trim. catal. or hendecasyllable :

ἄθῦρσοι δ' οἷ||ἄ τιν δρᾶμῶν||ρε βᾶρχαῖ. Eur. Or. 1502.

ἡ μᾶτρῶκτῶ||ιν αἰμᾶ χει||οἶ θεῶθαῖ. 824.

ἐτλᾶ καὶ Δᾶ||νᾶᾶς οὐρᾶ||νιὸν φῶς. Soph. Ant. 944.

trim. acat. ἀλλ' ᾧ μοῖρ||ιδιᾶ τῆς δὲ||νᾶσις δεῖνᾶ. 950.

### *Pæonic Metre.*

A pæonic verse admits any foot of the *same time* as a pæon: viz. a Cretic, a Bacchius, or a tribrach and Pyrrhic jointly: a palimbacchius or third pæon are not often found. The construction of the verse is most perfect when each metre ends with a word.

Dim. brachycat. ὁμῶς||μῶς || κύρεῖ. Phæn. 137.

Dim. catal. χαλκὸδῆτᾶ || τ' ἐμβῶλᾶ. 113.

Dim. acat. διοῖχ||μέθ', || οἰχ||μέθᾶ. Orest. 179.

δρῶμᾶδες ὦ || πτέρῶφῶροι. 311.

Dim. hypercat. πᾶρᾶ Σιμοῦντ || τοῖς ὀχ||τοῖς. Orest. 799.

θεῶν νῆμῆ||οῖς εἰς ἔλῃ||νᾶν. 1356.

Trim. brachycat. κᾰτᾰβῶστρῶ||χὸς ὁμᾰσῖ || γῶργος. Phæn. 146.

Trim. catal. βᾰλοῖμῖ χρῶ||νῶ φῶγαδᾶ | μῆλῶν. 169.

### *Versus prosodiacus.*

This appellation is given to a verse in which choriambics are mixed with Ionics or pæons.

Dim. acat. ᾧ δὲ λῖνῶν | ἡλᾰκᾰτᾰ. Eur. Or. 1429.

νῆμᾰτᾰ θ' ἰ|ἐτῶ πῆδῶ. 1431.

Dim. hypercat. μῶλπᾰν δ' ἄπῶ, | καὶ χῶρῶποι|ῶν. Hec. 905.

μᾰστῶν ὑπῆρ|τῆλλῶντ' ἔοῖ | δῶν. Or. 832.

Trim. brachycat. οὐ πρῶσφῶρὺς | ἄμῆρῖῶν | γέννῶ. Phæn. 132.

Trim. catal. λαῖνῆοῖς | Ἀμφιῶνὺς | ὀργᾰνοῖς. 114.

Trim. hypercat. μῆγᾰλᾰ δῆ | τῆς δὲνᾰμῖς | δῖ' ἄλᾰστῶ|ῶν. Or. 1562.

### *Versus asynarteti.*

Hec. 1080. δεῖνᾰ, δεῖνᾰ||πῆπῶνθᾰμῆν. troch. syz. + iamb. syz. 457. ἐνθᾰ πρῶτῶ||γῶνὸς τῆ φοῖνῖξ. troch. syz. + iamb. penthem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or *vice versa*, is termed *periodicus*.

Eur. Or. 1404. αἰλῖνον, αἰλῖνον||ἄρχαν θανάτου. dact. dim. + anap. monom.

S24. ἡ μάτροκτόνῳ||αἰμὰ χεῖρὶ θέσθαί. dact. dim. + troch. ithyphallic.

Hec. 915. ἐπιδεμνίδον ὦσι||πέσοιμ' ἐς εὐνάν. anap. monom. + iamb. penth.

Or. 960. στρατηλάτων||Ἑλλάδος πῶτ' ὄντων. iamb. monom. + troch. ithyph.

Phœn. 1033. ἐβᾶς, ἐβᾶς,||ὦ πτέρουσσά γὰρ λῶχεῦμα. iamb. monom. + troch. dim.

Hec. 1083. αἰθέρ' ἄμπτᾱ||μὲνός οὐρανῖον. troch. monom. + anap. monom.

Phœn. 1525. ἡ τῶν παροῖθ' ἐν||εὐγ' ἐνέτ' ἄν ἐτέρος. iamb. penth. + dact. penth., called also *iambelegus*.

Verses, consisting of entirely irregular feet, are termed *poyschemasti*:

Οἰδίποδά | βροτῶν οὐδε | νᾶ μακάρι|ζῶ. Soph. Œd. T. 1195.

A *Glyconicus polyschematistus* contains a choriambus in the second foot:

Ἀλῆξανδρός | εἰλαῖτιαν. Hec. 630.

τῇ τοῦς ἄνω|θεν φρονίμω-

τατοῦς οἷω|νοῦς ἔσθρῳ-

μῆνοί τρῶφᾶς | κῆδ' ὁμῆνοῦς

ἄφ' ὧν τὲ βλάσ|τῶσιν, ἄφ' ὧν τ' κ. λ. Soph. El. 1058.

καὶ βότ' ἡρᾶς | ἱππῶν ὁμοῦς. Aj. 232.

οὐδὲν ἑλλεῖ|πεὶ γένε' ἄς. Ant. 585.

ὦ λιπαρὸς|ζῶ νοῦ θυγάτερ. Phœn. 178.

ἐλεθρίον βιδ'|τᾶν προσαγείς. Med. 989.

Hermann de Metr. L. II. c. xix. defines the following as *dimeter Cretics*, from Eur. Orest. 1415.

προσεῖπὲ δ' ἄλ|λὺς ἄλ-

λὼν πῆσῶν | ἐν φύβῳ

μῇ τῖς εἰ|ῇ δόλῳ

καδ' ὁκεῖ | τοῖς μὲν οὐ,

τοῖς δ' ἐς ἄρ|κυστᾶτ' ἄν

μῆχαν' ἄν | ἐμπλέκειν

παῖδ' ἄ τῇν | Τυνδαρίδ' ὅ

μῇ τρῶφ' ὦν|τῆς δρᾶκων.

The same species of verse is found in Æsch. Suppl. 423.



As an exercise for the student, an analysis of the metres in the choruses of the *Hecuba* is subjoined.

στροφή α'. 444—453.

1. *Aūrā*, πόνρι|ās aūrā, antisp. dim. catal. or Pherecratean.
2. *ārē* πόνριθ | πόρους κῆμι|ζεῖς, autisp. dim. hypercat. or periodicus dim. hypercat.
3. θῶās ἄκᾱ|ρούς ἐπ' οἰδμᾶ | λῖμνās, Ion. a maj. trim. brach.
4. ποῖ μὲ τᾶν με|λέαν πορεῦ|σεῖς; the same as the second line.
5. τῷ δουλῶσθ|νός πρὸς οἰκόν Ion. a maj. dim. acat.
6. κτῆθεῖς' ἄφιξ|δμοῖ; iamb. dim. brachycat.
7. ἡ Δῶριδός | ὄρμον αἰās } as the fifth line.
8. ἡ Φθιάδός, | ἐνθᾶ κᾶλλισ-
9. τῶν ὑδᾶ|τῶν παρῆ | ρα; dact. dim. hypercat.
10. φᾶσιν | Ἀπῖ||δᾶν-ὄν | γῦās | λῖπαῖ|νεῖν. Versus asynartetus: or antisp. trim. catal.

ἀντιστρ. α'. 454—463.

1. ἡ νᾶσῶν, ἄ|λῖηρεῖ
2. κῶπᾱ πέμπθ|μένᾶν τᾶλαῖ|νᾶν,\*
3. οἰκτρᾶν βῖθ|τᾶν ἐχούσᾶν | οἰκοῖς,
4. ἐνθᾶ πρῶτθ|γᾶνός τῆ φοῖ|νιξ,
5. δᾶφνᾶ θ' ἔξ|ρούς ἀνέσχῃ
6. πτόρθους Λᾶρῶ | φῖλᾱ†
7. ὠδινός ἄ|γᾶλμᾶ Δῖās;
8. ξύν Δῆλιᾶ|σῖν τῆ κοῦραῖς,
9. Ἀργεμι|δός τῆ θε|ās
10. χρῦσεᾶν | ἄμπυ|κᾶ, τῶ|ζᾶ ρ' εὐ|λδγῆ|σω;

στροφή β'. 464—472.

1. ἡ Πᾶλλᾶδός | ἐν πόλει, } Ion. a maj. dim. catal.
2. τᾶς κᾶλλιδι|φροῖ' Ἀθᾶ- }
3. ναῖās ἐν κρῶ κῆφ' πέπλῳ, antisp. dim. acat. or Glyconeus.
4. ζευξῶμαῖ ἄρ|ματῖ πῶλοῦς, prosœdiacus.
5. ἐν δαιδᾶλε|αῖσῖ ποικίλ-
6. λοῦσ' ἀνθῶκρῶ|κοῖσῖ πῆναῖς, } Ion. a maj. dim. acat.
7. ἡ Τῖτᾶνῶν | γένῃᾶν,† anapest. dim. brachycat.

\* Observe, that in the first part of the verse, (as in 10.) a fourth epitrite answers to a trochaic dipodia in the strophe: these are commutable: thus in Eur. Hipp. 547. the first line of the strophe τῶν μὲν Οἰχᾶ|λιῆ is answered in the antistrophe by ὦ Θῆβας Ἰ|έρων.

† This line does not correspond with the strophe: a transposition seems necessary: see the note.

‡ Heath terms this line a *Glyconeus polyschematistus*, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.

8. τὰν Ζεὺς | ἀμφίπῦ | ρῶ, dactylic dim. hypercat.  
 9. κοιμί|ζεῖ φλόγ|μῶ Κρόνι|δάς; dact. trim. hypercat.

ἀντιστρ. β'. 473—481.

1. ὦ μοῖ τέκε|ῶν ξμῶν,
2. ὦ μοῖ πάτε|ρῶν, χθόνος θ'
3. ἄ κάπνῳ κάτ|ερείπεταῖ
4. τῦφθμένᾱ, | δόρι λῆπτός
5. πρὸς Ἀργεῖ|ων· ἐγὼ δ' ἐν\*
6. ξείνῳ χθόνι | δὴ κέκλημαί
7. δοῦλᾱ, | λίπυς' | Ἀσῖαν†
8. Εὐρώ|πας θέρα|πνάν,
9. ἀλλὰ|ξᾶσ' Αἰ | δᾶ θᾶλᾱ|μοῦς.

στροφή. 627—634.

1. ξμοῖ χρῆν ξῦμ|φόρᾱν, antisp. dim. brachycat.
2. ξμοῖ χρῆν πῆ|μόνᾱν γένεσ|θαῖ } antisp. dim. hypercat.
3. Ἰδαῖᾱν ὅ|τῃ πρῶτῶν ὑ|λᾶν }
4. Ἀλεξάνδρως | εἰλατῖνᾱν Glycon. polyschem.
5. ἐτᾰμέθ', ἀλῖδν | ἐπ' οἰδμᾶ ναῦ|στὸ λῆσῶν antisp. trim. cat.
5. Ἐλένας ἐ|πί λέκτρᾱ, τὰν | κάλ- Ion. a min. dim. hypercat.
7. λίσταν ὁ χρῶ|σθόφᾱς anapest. dim. brachycat.
8. ἀλῖος αὐ|γάζει. choriamb. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπιδός. 643—651.

1. ἐπὶ δόρι, καὶ | φόνῳ, καὶ ἐ|μῶν epionic a minore.
2. μελᾰθρῶν | λῶβᾰ· anapestic monom.
3. στένει δὲ καὶ | τίς ἀμφὶ τῶν iamb. dim. acat.
4. εὐρῶδν | Εὐρῶ|ταν dactylic penthemimer.
5. Λᾰκαῖνᾱ πόλῳ | δᾰκρυῖδς ἐν | δδομοῖς κῶρᾱ· iamb. trim. acat.
6. πόλῖδν τ' ἐπὶ | κῶρᾱ μᾰτῆρ epionic a minore.
7. τέκνων θᾰνόν|τῶν τῖθεραῖ Glycon. polyschem.
8. χερά δρυπτε|ταῖ τῇ πᾰρεῖ|ᾱν, prosod. dim. hypercat.
9. διαῖμδν ὄνυ|χᾰ τίθεμένᾱ | σπᾰράγμοῖς. antisp. trim. cat.

στροφή α'. 893—901.

1. σὺ μέν, ὦ πᾰ|ρίτς Ἰλῖᾰς, Ion. a min. dim. acat.

We have here a Bacchius answering to an Ionic a maj. in the strophe: verses may be assimilated rather more by making δαῖδαλαῖσσι of four syllables only: in which case the Bacchius will answer to an antibacchius.

To reconcile this line with the corresponding one of the strophe, I propose προλιπούς. Musgrave suggests λείπονός, but the aor. is necessary.

*Page wrong from here.*

2. τῶν ἀ|πὸρθῇ|τῶν πὸ|λῖς trochaic hephthem.
3. οὐκ ἐτὶ λῆ|ξεῖ· τοῖδ' ἔλ- choriamb. dim. acat.
4. λαῖ ὦν νῆφός | ἀμφὶ σὲ κρῦπ|ρεῖ, prosodiacus dim. hypercat.
5. δὸρ' ἡ, | δὸρ' ἐπ' ὁἶον. anapestic penthem.
6. ἀπὸ δὲ στῆ|φάν· ἄν κ' ἐλ·|σαῖ Ion. a min. dim. hypercat.
7. πῦργων, κἄτ' ἄ | δ' αἰθᾶλου Ion. a maj. dim. catal.
8. κηλὶδ' οὐκ ἐρῶ|τᾶν κ' ἐχρῶ|σαι, } antispaetic dim. hypercat
9. τάλαιν' οὐκ ἐ|τ' ὁ ἐμβᾶτε|σῶ. }

With this compare ἀντιστρ. α'. 902—910.

στροφῇ β. 911—920.

1. ἐγὼ δὲ πλὸκ' ἄ|μὸν ἀνδ' ἐπ' οἷς } iamb. dim. acat.
2. μίτραϊσιν ἐρ' ὀ|θμὶ ζῶμ' ἄν } iamb. dim. acat.
3. χρῦσεων ἐπ' ὀ|τρῶν iamb. penthem.
4. λεῦσσοῦσ' ἀτ' ἐρ' | μὸν ἄς εἰς αὐ|γᾶς, epionic a min.
5. ἐπὶ δ' ἐμ' ἰδ' ὦς || π' ἐσοῖμ' | ἐπ' ἐν|τᾶν. asynartetus.
6. ἀνὰ δὲ κ' ἐλᾶδός | ἐμὸν ἔ· π' ὀλιν. } iamb. dim. acat.
7. κ' ἐλεῦσμά δ' ἦν | κ' ἄτ' ἄστυ Τροί- }
8. ἄς τ' ὀδ'· ὦ παῖ|δ' ἔς Ἑλλάνων, | π' ὀτ' ἐπ' epionic a min. brachyc.  
or, according to the Schol. antisp. trim. brachyc.
9. δ' ἡ, π' ὀτ' ἔ· τᾶν | Ἰλῖάδ' ἄ | σκ' ὀτ' ἰᾶν choriamb. trim. catal.  
an anapestic dim.
10. π' ἐρ' ὁἶον' ἔς, ἡ|ξ' ἔτ' οἰ|κοῦς; iamb. hephthem.

With this compare ἀντιστρ. 921—930.

ἐπιδός. 931—938.

1. τᾶν τοῖς Διὸσκού|ροῖν ἔλ' ἐν ἄν κ' ἄσιν, I- } asynarteti or iamb.
2. δαῖτον τ' ἐ βυῦτᾶν || αἰν' ὀπ' ἄρ' ἰν, κ' ἄτ' ὀρ' ἄ } legi.
3. διδοῦσ', | ἐπ' ἐτ' | μ' ἐ iambic penthemimer.
4. γᾶς ἐκ π' ἄτ' ὀρ' ἄ|ς ἄπ' ὠλ' ἐ|σ' ἐν asynartetus: iamb. syzyg  
trochaic penthem.
5. ἐξ ὠκ' ἰσ' ἐν τ' οἰ||κ' ὦν γ' ἄμ' ὀς, οὐ γ' ἄμ' ὀς, ἄλλ' as the first.
6. ἄλ' ἄ|σ' ὀρ' ὀς | τ' ἰς οἰ | ἔ· ὅς iambic hephthem.
7. ἄν μ' ἡ|τ' ἐ π' ἐλ' ἄ|γ' ὀς ἄλ' ὀδ' ἄν ἄπ' ἄ|γ' ὀς | π' ἄλ' ἰν, iamb. trim. t
8. μ' ἡτ' ἐ π' ἄ|τ' ὀρ' ὀδ' ἰ|κ' ὀτ' ἔς | οἰκ' ὀν. Logædicus.

## CODICUM INDEX,

QUOS, AUT AB ALIIS AUT A SE INSPECTOS,

AD HANC FABULAM ADHIBUIT PORSONUS.

Ms. Par. 2712. quæ sunt Brunckii membranæ, a Musgravio, deinde diligentius a Brunckio, collatus.

g. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet tantum 17 versus, 1261—1277.

Variæ lectiones e Ms. notatæ in Aldin. exemplaris margine, quod mecum communicavit vir doctissimus et amicissimus, Carolus Burneius junior.

Ms. Collegii Corporis Christi apud Cantabrigienses, cujus usum mihi humanissime concessere Collegii ejus Magister et Socii.

ut. Bibliothecæ publicæ Cantabrigiensis, notatus Mm. 1. 11.

et. Excerpta e Ms. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.

Bibliothecæ publicæ Cantabrigiensis, notatus Nn. 3. 13.

Fragmentum Hecubæ in eodem volumine, a versu 712. ad finem, cum E. ceterumque consentiēns.

Parisiensis, cujus lectiones quasdam enotavit amicus meus.

Ms. Harleianus 5725. in Museo Britannico.

Harleianus 6300. ibidem.

Regiæ Societatis codex recentior, Kingio optimus vocatus.

Ms. Ayscough. 4952. in Museo Britannico.

N. duo exempla in eodem volumine Bibliothecæ publicæ Cantabrigiensis, notato Nn. 3. 14.

et. 1. 2. 3. 4. Mss. quatuor Mosquenses apud Beckium.

vel Lib. P. liber impressus in Bibliotheca Parisiensi, cum Mss. collatus, unde varias lectiones exscripsit Musgravius.

Alter Regiæ Societatis codex.



**Е К А В Н.**

## ΥΠΟΘΕΣΙΣ.

Μετά τὴν Ἰλίου πολιορκίαν οἱ μὲν Ἕλληνες εἰς τὴν ἀντιπέραν Τροάδος Χερβήνησον καθωρμίσθησαν. Ἀχιλλεὺς δὲ, νικητὸς ὁραθεὶς, σφαγῆναι ἤξειον μίαν τῶν Πριάμου θυγατέρων. οἱ μὲν οὖν Ἕλληνες, τιμῶντες τὸν ἥρωα, Πολυξέην, ἀποσπάσαντες Ἑκάβης, ἐσφαγίασαν. Πολυμήτωρ δὲ, ὁ τῶν Θρακῶν βασιλεὺς, ἵνα τῶν Πριαμίδων Πολύδωρον κατέσφαξεν· εἰλήφει δὲ τοῦτον παρὰ τοῦ Πριάμου ὁ Πολυμήτωρ εἰς παρακαταθήκην μετὰ χρημάτων. ἀλοῦσης δὲ τῆς πόλεως, καπνοχρεὶν αὐτοῦ βουλόμενος τὸν πλοῦτον, φονεῦειν ἔβριμσε, καὶ φιλίας δυστηχοῦς ὠλγώρησεν. ἐκριφέντος δὲ τοῦ σώματος εἰς τὴν θάλασσαν, τὸ κλυδίσσον πρὸς τὰς τῶν αἰχμαλωτίδων σκηπὰς αὐτὸν ἐξέβαλεν. Ἑκάβη δὲ τὸν νεκρὸν θεασαμένη ἐπέγνω· κοινωσαμένη δὲ τὴν γνώμην Ἀγαμέμνονι, Πολυμήστορα σὺν τοῖς παισὶν αὐτοῦ ὡς ἐαυτὴν μετεπέμψατο, κρύπτουσα τὸ γεγενηδὸς, ὡς θησαυροῦς ἐν Ἰλίῳ μνηύσῃ αὐτῷ. παραγενομένου δὲ τοὺς μὲν υἱοὺς κατέσφαξεν· αὐτὸν δὲ τῶν ὀφθαλμῶν ἐστέρησεν. ἐπὶ δὲ τῶν Ἑλλήνων λέγουσα, τὸν κατήγορον ἐνίκησεν. ἐκρίθη γὰρ οὐκ ἔρχειν ὁμότητος, ἀλλ' ἀμύνασθαι τὸν κατ'ἑξάστα.

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΠΟΛΥΔΗΡΟΥ ΕΙΔΩΛΟΝ.**

**ΕΚΑΒΗ.**

**ΧΟΡΟΣ** *αἰχμαλωτίδων γυναικῶν.*

**ΠΟΛΥΞΕΝΗ.**

**ΟΔΥΣΣΕΥΣ.**

**ΤΑΛΘΥΒΙΟΣ.**

**ΘΕΡΑΠΙΑΙΝΑ.**

**ΑΓΑΜΕΜΝΩΝ.**

**ΠΟΛΥΜΗΣΤΩΡ** *καὶ οἱ παῖδες αὐτοῦ.*

## E K A B H.

Εἰδὼλ. "ΗΚΩ, νεκρῶν κευθμῶνα καὶ σκότου πύλας  
 λιπῶν, ἢ Αἴδης χωρὶς ὥκισται θεῶν,

1. "This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. *Adsum atque advenio Acheronte vix via alta atque ardua*. Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Æschines had been guilty of a wrong pronunciation. Aristophanes openly ridicules it, in Athen. xii. p. 551. B. Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας Ἐτλη κατελθεῖν; more covertly, iii. p. 112. F. "Ἦκω Θεαρῶνος ἀρτοπώλιον Λιπῶν, ἢ ἐστὶ κριβάνων ἰδῶλια, (Thus Toup, *Emend. ad Suid.* P. i. p. 15., correctly; for the edition of Aldus has, Θεαρῶν, ὁς ἄ.) Menippus in Lucian's *Necyomantia*, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the *Christus Patiens*, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1506.; this and the following, 2021. 2022." Porson.

"Ἦκω has regularly the signification of a past action, of the perfect, not *I come, am in the act of coming*, but *I am come, I am here, adsum*, as ἐλήλυθα, and the imperf. ἤκον answers to the plusq. perf. Herod. vi. 100. Αἰσχί-

νης—φράζει τοῖσι ἤκονσι τῶν Ἀθηναίων πάντα τὰ παρέντα σφι πρήγματα, to those who were come. Comp. 104. viii. 50. 68. Thus Aristoph. *Plut.* 281. uses ἤκει for ἀφικται, v. 265." Matth. Gr. Gr. § 504, 2. Dawes M. Cr. 49.

κευθμῶνα. Cf. Soph. *Antig.* 818. Ἐς τόδ' ἀπέρχῃ κεύθος νεκρῶν. II. X. 482. Νῦν δὲ σὺ μὲν Αἶδαο δόμους, ὑπὸ κεύθεσι γαίης, Ἐρχεαι. Eur. *Alc.* 125. προλιποῦς Ἥλθεν ἔδρας σκοτίους Αἶδαο τε πύλας. Compare the opening lines of the *Troades* and the *Bacchæ*.

2. ὥκισται. See the note on Eur. *Med.* 6. respecting the propriety of inserting the *iota* in the text instead of writing it under. The latter method Porson attributes to the 13th century. "Those who have paid attention to the investigation of various readings are aware how frequently N and H are interchanged. *Archestratus*, in Athen. vii. p. 305. E. κὰν ἰσχύρστος ἐπὶ: *Eustathius*, in quoting him on Od. T. p. 1872, 17=706, 8. reads ἐπὶ. Again in Athen. xiii. p. 599. D. critics have correctly changed πορφυρέν into πορφυρέη. *Pratinas*, *ibid.* xiv. p. 622. C. (as I infer from p. 624. F.) Σοί, Βάκχε, τάνδε μοῦσαν ἀγλαίζομεν, Ἀπλοῦν ρυθμὸν χέορτες αἰόλφ μελεῖ, Καὶ μὰν ἀπαρθέενταν οὔτι ταῖς πάρος Κεχρήμεθα πανώδασιν, ἀλλ' ἀκτρηάτων

Πολύδωρος, Ἐκάβης παῖς γεγώς τῆς Κισσέως,  
 Πριάμου τε πατρός· ὅς μ', ἐπεὶ Φρυγῶν πόλιν  
 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶν,  
 δέισας, ὑπέξέπεμψε Τρωϊκῆς χθονὸς  
 Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,  
 ὃς τὴν ἀρίστην Χερσονησίαν πλάκα  
 σπείρει, Φίλιππον λαὸν εὐθύων δορί.  
 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάβρα  
 πατῆρ, ἴν', εἴ ποτ' Ἰλίου τείχη πέσοι,  
 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.

Κατάρχομεν τὸν ὕμνον. Since the Ms. A. gives κεχρημεναυδαῖσιν, read, Καὶ νῦν ἀπαρθέεντον ὅτι ταῖς πάρος κεχρημέαν φῶσαι. Put the second verse into a parenthesis, and join μούσαν καὶνάν, κ. τ. λ. In the end of book xv. p. 701. F. the same Ms. gives the following words: διμυζον δὲ λύχρον εἰρηκε φίλλυιός σκαλ θρυαλλίδ' ἠδενί. Whence we obtain a perfect trochaic: Καὶ λύχρον διμυζον ὁσῶ, καὶ θρυαλλίδ', ἦν δέτη. Porson. See 481.

3. "Homer, Il. II. 718. makes Hecuba the daughter of Dymas not Cisseus. Virgil follows Euripides, *Æn.* x. 705. The other Latin poets Virgil." Porson. Not Ovid: *Met.* xiii. 620. Ergo aliis latrasse *Dymantida* flebile visum.

6. ὑπέξέπεμψε: Virg. *Æn.* iii. 49. Hunc Polydorum auri quondam cum pondere magno Infelix Priamus *furtim* mandarat alendum Threicio regi, cum jam diffideret armis Dardaniæ, cingique urbem obsidione videret. Ovid *Met.* xlii. 430. Est, ubi Troja fuit, Phrygiæ contraria tellus, Bistonis habitata viris: Polymestoris illic Regia dives erat, cui te commisit alendum *Clam*, Polydore, pater, Phrygiisque removit ab armis.

8. "Aldus and Mss. have Χερσονησίαν both here and in v. 33. But since the tragedians never use *pp* for *ps* nor *ττ* for *σσ*, I have restored the other form, after Brunck and Beck. Thus

in v. 270. Aldus has ἦπτον, although in v. 322. he preserves the proper form ἦσαν." Porson.

9. δορί, with a sceptre: Eur. Hipp. 979. ἥς ἐμὸν κρατεῖ δόρυ. Justin xliii.

3. Per ea adhuc tempora Reges hastas pro diadematē habebant, quas Græci σκήπτρα dixerunt: nam et ab origine rerum pro Diis immortalibus veteres hastas colere: ob cuius religionis memoriam adhuc Deorum simulacris hastæ adduntur. Festus: Hasta olim summum armorum imperium significabat: neque vero tantum imperium militare, sed et summam etiam in civibus auctoritatem hasta communiter designavit.

10. ἐκπέμπει, ἴν' εἴη. "The optative in certain combinations is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in the Latin also, the conj. imperf. follows the present." Matth. Gr. Gr. § 518.

12. μὴ σπάνις, no want, i. e. abundance: Orest. 931. Ὡς τῆς γε τόλμης οὐ σπάνις γενήσεται: thus Hipp. 195. Δι' ἀπειροσύνην ἄλλου βιότου, Κοῖν ἀπόδειξιν τῶν ὑπὸ γάλας, where οὐκ ἀπόδειξιν stands for κἀλύψιν: see Monk's note. Kidd on Dawes M. Cr. p. 225. Thus Spencer, Hymn of Love: 'How falls it then that with thy furious fervour Thou dost afflict as well the not-deserver, As him that doth thy lovely hests despise?'



ατος δ' ἦν Πριαμίδων· ὃ καί με γῆς  
 ξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα,  
 ἔγχος οἴος τ' ἦν νέω βραχίονι. 15  
 μὲν οὖν γῆς ὄρεθ' ἔκειθ' ὀρίσματα,  
 γοι τ' ἄθραυστοι Τρωϊκῆς ἦσαν χθονὸς,  
 τωρ τ' ἀδελφὸς οὐμός· ἠὲ δὲ δορὶ,  
 ὥς παρ' ἀνδρὶ Θρηκί, πατρώῳ ξένῳ,  
 ραῖσιν, ὥς τις πτορὸς, ἠὲ δὲ τάλας. 20  
 δὲ Τροία θ', Ἐκτορός τ' ἀπόλλυται  
 γῆ, πατρώα θ' ἐστία κατεσκάφη,

δ appears capable of being  
 as in the Schol. Baroce. by  
 νεώτατον, quæ res scilicet  
 understand it for δὲ δ. The  
 might be removed by adopting  
 of the Harl. Ms.; which  
 found in the Mss. Cant. and  
 δ and φ Schol. in M. I do  
 that δ and α are sometimes  
 δ and δ', but the former  
 I consider as preferable  
 ace. Suppl. 163. Εὐφυχίαν  
 ἀντ' εὐβουλίας, ὅ οὐδ' ἔτα πολ-  
 τε στρατηλάτας: where δ re-  
 δ σπεύδεν εὐφυχίαν ἀντ' εὐ-  
 Iph. A. 469. Γῆμας ὁ Πριάμου  
 μ' εἰργασται τάδε: Markland  
 judiciously given δ for δs,  
 ἡμαί Πάριν." Porson. Phœn.  
 ν νοῦν πρὸς αὐτὸν οὐκ ἔχων,  
 "Ὁ καὶ νῦν ἔσφηλ". But  
 explanation is very forced:  
 only for δὲ δ, wherefore: as  
 156. δ καὶ δέδοικα μὴ σκο-  
 ῶς θεοί: 270. δ καὶ δέδοικα,  
 γῶν, ἔσω λαβόντες οὐ μεθ' ὅς  
 ν χρέα.  
 ἡματα. Schol. ἀντὶ τοῦ οἱ  
 περιορισμὸς γὰρ τῆς ἐν τῇ πό-  
 ῃ πύργου· ὥστε τῆς γῆς ὄρις-  
 τὸ, πύργοι Τρωϊκῆς χθονὸς,  
 τιν. ὅτι δὲ ἐστὶ ταῦτόν, μαρ-  
 "ἐπεὶ δὲ Τροία—" ὃ ἐπέφερε  
 ὄρος, δηλῶν ὡς ταῦτοσσημαντά  
 pp. 1457. "Ὁ κλείν' Ἀθηνῶν,  
 θ' ὄρίσματα. See below 1190.  
 thus: while the boundaries

of the country remained undisturbed:  
 ἔκειτο for ἦν: as Herod. vii. 198. ἄλ-  
 λος ποταμὸς, τῷ ὀνόματι κεῖται Δύ-  
 ρας.

20. "An imitation of Homer, δ δ'  
 ἀνέδραμεν ἔρπει ἴσος." Porson.

21. "ἀπόλλυται. Thus Brunck's  
 membrane, a Ms. in the Cambridge  
 University Library (which I have else-  
 where denoted by M.), Thomas Ma-  
 gister in Ψυχῇ, Eustathius on Il. E. p.  
 545, 29=413, 50. A. 850, 52=790,  
 38. N. 958, 59=939, 23. N. B. The  
 first number refers to the page of the  
 Roman edition, the second to that of  
 the Basil. Aldus and others have  
 ἀπώλετο. But the tragedians so fre-  
 quently employ different tenses, that  
 such variations appear to have been  
 the result of design." Porson. Cf. 25.  
 27. 266. Virg. Æn. iii. 53. Ovid. Met.  
 xiii. 434.

22. "In the adj. πατρώα is con-  
 tained the subst. πατήρ, to which  
 αὐτὸς refers. An instance very  
 similar is supplied by Sophocles,  
 Trach. 259. ἐρχεται πόλιν Τὴν Εὐ-  
 ρυτελάν· τὸνδε γὰρ μεταίτιον Μόνον  
 βροτῶν ἔφασκε τοῦδ' εἶναι πάθος.  
 Rather different is the idiom which is  
 often found in other places; for in-  
 stance in Isocr. Panath. p. 273. A. B.  
 Τῆς δὲ ἡμετέρας ἐτι βασιλευμένης, ἐφ'  
 ὧν καὶ πόλεμοι πλείστοι, καὶ κίνδυνοι  
 μέγιστοι συνέβησαν. The Latins have  
 also imitated this construction. Pa-  
 cuvius in the tragedy of Teucer,

αὐτὸς δὲ βωμῷ πρὸς θεοδμήτω πίτνει,  
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,  
 κτείνει με χρυσοῦ, τὸν ταλαίπαρον, χάριν  
 ξένος πατρῶος, καὶ κτανὼν ἐς οἶδμ' ἄλος  
 μεθ' ἧ, ἣν αὐτὸς χρυσὸν ἐν δόμοις ἔχη.  
 κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλα,  
 πολλοῖς διαύλοις κυμάτων φορούμενος,  
 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης

25

30

quoted by Cic. de Orat. ii. 46. Neque paternum adspexit es veritus, quem aetate exacta indigem Liberum la cerasti, orbasti, extinxisti." Porson. Other instances are given by Matth. Gr. Gr. § 435. Thus also perhaps Sop h. Antig. 410. may be understood: Καθήμεθ' ἔκρων ἐκ πάγων ὑπνέμοι, Ὅσμην ἂπ' αὐτοῦ μὴ βάλοι, sc. ὁ ἄνεμος, contained in ὑπνέμοι.

23. "αὐτὸς τε Aug. i. 2." Porson. On the death of Priam, see Virg. Aen. ii. 550.

πιτνεῖ. This form is condemned by Elmsley in the following note on Eur. Heracl. 77. "Πιτνῶ verbum circumflexum esse statuerunt grammatici, ejus aoristus esset ἐπιτνον. Hinc passim apud Euripidem reperias πιτνῶ, εἰς, εἰ, οὔσι, εἴν, ὦν, ὦν, οὔσα, οὔντες, ὄντες, et similia; nunquam πίτνω, εἰς, εἰ, οὔσι, εἴν, ὦν, οὔσα, ὄντες. Diversæ sunt ejusdem verbi formæ πίπτω et πίτνω, ut μένω et μίμνω. Veram scripturam ab Heathio propositam, celato Heathii nomine adoptavit Bruckius ap. Soph. Ed. Col. 1754. Ὡ τέκνον Αἰγέως, προσπίτνομέν σοι. Quod paulo ante in eadem fabula 1732. legitur, ἐπιτνε, præteritum imperfectum est. Apud nostrum Suppl. 691. πιτνόντων participium esse præsentis temporis ostendunt alia duo participia in eadem sententia, ἐκκυβιστόντων et λειπόντων." See Med. 54. 859. 1202. In v. 150. Elmsley objects also to ριπτοῦντες as not a tragic form.

25. Homer Il. T. 407. ascribes the death of Polydorus to Achilles: Αὐτὰρ

ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον Πριάμῳ, τὸν δ' οὔτι πατὴρ εἰσσκε μάχεσθαι, Οὐνεκὰ οἱ μετὰ παῖσι νεώτατοι ἔσκε γόνοιο. It is to be observed also that Virgil differs from Eurip. respecting the disposal of the corpse of Polydorus: iii. 45. Nam Polydorus ego: hic confixum ferrea texit Telorum seges, et jaculis increvit acutus. Ovid coincides with Virgil, Met. xiii. 437. Et, tanquam tolli cum corpore crimina possent, Exanimem e scopulo subjectas misit in undas.

27. μεθ' ἧ ἦν—ἐχη. "Frequently the conj. is used, although the preceding verb be in the time past, viz. when the verb, which depends upon the conjunction, shows an action which is continued to the present time; Il. E. 127. Ἀχλὺν δ' αὐ τοι ἂπ' ὀφθαλμῶν ἔλαν, ἣ πρὶν ἐπῆεν, Ὅφρ' εὖ γινώσκηι ἡμὲν θεὸν ἦδὲ καὶ ἄνδρα, because at the time at which Minerva is speaking, γινώσκειν is a consequence still continuing of the past action ἀφαιρεῖν ἀχλύν. Comp. Aesch. Pr. 462. Choëph. 730." Matth. Gr. Gr. § 518.

28. "Ἄλλοτε is similarly suppressed in Soph. Trach. 11. Φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος Δράκων ἐλικτός· ἄλλοτ' ἀνδρείω κίττει Βούπρασος." Porson. Apoll. Rh. iii. 297. ἀπαλὰς δὲ μετετρωπᾶτο παρειὰς, Ἐς χλόν, ἄλλοτ' ἔρευθος. Thus τῆς is omitted in v. 19. τῶσον in v. 56. See Porson on Orest. 891.

29. διαύλοις κυμάτων, reciprocis fluctibus, the ebb and flow. See Blomf. Gloss. on Aesch. Ag. 335.

30. ἄκλαυστος, ἀταφος. Od. A. 66.



κάβης αἶσσω, σῶμ' ἐρημώσας ἐμὸν,  
 ἵταϊον ἥδη φέγγος αἰωρούμενος,  
 ὀνπερ ἐν γῇ τῇδε Χερσονησία  
 ἵτης ἐμὴ δύστηνος ἐκ Τροίας πάρα.  
 ἵντες δ' Ἀχαιοὶ, ναῦς ἔχοντες, ἥσυχον 35  
 σσουσ', ἐπ' ἀπταῖς τῇσδε Θρηκίας χθονός.  
 Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανείς,  
 ἵτέσχ' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικόν,

ἄκλαυστον, ἄδαπτον, ἰὼν ὑπὲρ  
 πειν. Soph. Antig. 29. Ἐὰν  
 ὑστον, ἄταφον, οἰωνοῖς γλυκύν  
 ἴν. Virg. Aen. xi. 372. inhu-  
 stelaque turba.

Ἄισσω being generally a di-  
 in the Attic poets, Pierson on  
 p. 301. prefers ἀνάλισσω. But  
 passages are adverse: Aesch.  
 70. "Ἡδ' ἀδόσμων ξὺν φυγῇ:  
 sh. A. 12. Τί δὲ σὺ σκηπῆς  
 ἴσσεις; Rather therefore than  
 ee places with Pierson, let us  
 ittle license to poets." Porson.  
 position ὑπὲρ applied to ghosts  
 e, flitting in the air, occurs  
 17. 91. Orest. 667.

ἵ Τριταῖον φέγγος, a strange,  
 ast unusual expression, for the  
 τρίτον. Euripides supports  
 by another instance, Hipp.  
 28 δ' οὐ, τριταλὰν γ' οὐδ' αἰετος  
 ; (where see Monk.) It is sin-  
 at this very expression, τριταλὰν  
 is used by the Scholiast on  
 Diosem. 57. p. 99. a. ed.

The author of the Christ. Pat.  
 is line in view, 1779. 2016."

ἵ Τριταῖος ἥδη αἰωρούμενος  
 have been correct. See  
 n. Lex. N. T. v. Τεταρταῖος.  
 this form imply in themselves  
 ion of time, and require no  
 dunct as φέγγος or ἡμέρα.  
 id. E. 266. πεμπταῖοι δ' Ἀγρυπ-  
 ὄμεθα, after an interval of five  
 But τρίτον φέγγος αἰωρούμενος  
 ot be the same as τριταῖον φ.  
 e former would merely imply  
 g about on this third day, but

the latter for three whole days, three  
 days successively. See Class. Journ.  
 No. LXXX. p. 344.

35. ἔχοντες for κατέχοντες, putting  
 in to shore, resting at anchor: Herod.  
 vi. 95. Παρὰ τὴν Ἠπειρον ἔσχον τὰς  
 νῆας: sometimes ναῖς is omitted: Thuc.  
 ii. 25. σχόντες τῆς Ἠλείας ἐς Φειάν.

ἥσυχον θάσσουσι, for μένουσι, as in  
 895. Bacch. 622. ἥσυχος θάσσαν, Hel.  
 1090. ἥσυχον καθάμεθα, Soph. Aj. 325.  
 ἥσυχος θακεῖ.

37. ὑπὲρ τύμβου. Virgil, Aen. iii.  
 322. represents this tomb as being in  
 Troy: O felix una ante alias Priameia  
 virgo, Hostilem ad tumulum Trojae sub  
 mœnibus altis Jussa mori! Ovid. Met.  
 xiii. 442. coincides with Euripides, in  
 fixing it in Thrace.

38. 39. "στράτευμ' εὐθύνοντας, as  
 Julian, Or. i. p. 29. A. ἀκμηῆτας τὸ  
 στράτευμα: where Petavius would read  
 τοὺς στρατιώτας: without necessity,  
 as Wytttenbach shows from another  
 passage p. 24. A. ταῦτα ὁρῶντες τὸ  
 στράτευμα, in Bibl. Crit. vol. iii. part  
 ii. p. 35. Editions and Mss. have also  
 εἰναλίαν, which later editors have  
 corrected, at the suggestion of Dawes  
 p. 196. ed. Burgess, who remarks that  
 it is not an Attic form." Porson. See  
 Phœn. 3. "A noun collective in the  
 singular and feminine, or neuter, is  
 often accompanied by the adj. in the  
 plural and masculine: Aesch. Ag. 588.  
 Τροίην ἐλόντες δὴ τότε Ἀργείων στό-  
 λος." Matth. Gr. Gr. § 434. 1. b.  
 See below 886. 889. Luke ii. 13. Πλη-  
 θος στρατιῶν οὐρανόθεν, αἰνούντων τὸν  
 Θεόν. Eur. Heracl. 800. Ἐπεὶ γὰρ ἄλ-

πρὸς οἶκον εὐθύνοντας ἱναλίαν πλάτην  
 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξέην  
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.  
 καὶ τεύξεται τοῦδ', οὐδ' ἀδῶρητος φίλων  
 ἔσται πρὸς ἀνδρῶν ἡ πεπρωμένη δ' ἄγει  
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.  
 δυοῖν δὲ παίδοιν δύο νεκρὰ κατόψεται  
 μήτηρ, ἐμοῦ τε, τῆς τε δυστήνου κόρης.  
 φανήσομαι γὰρ, ὡς τάφου τλήμων τύχῳ,  
 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ  
 τοὺς γὰρ κάτω σθένοντας ἐξητησάμην  
 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν.  
 τοῦμὸν μὲν οὖν, ὅσονπερ ἤθελον τυχεῖν,

λήλοις ὁπλίτην στρατὸν Κατὰ στόμ'  
 ἐκτεινοντας ἀντετάξαμεν. Soph. Phil.  
 356. Aesch. Prom. 803. Grammarians  
 call this the Σχῆμα σολοικοφανές, or  
 πρὸς τὸ σημαίνον.

41. "λαβεῖν all the Edd. and Mss.  
 with which I am acquainted. Yet  
 λαχεῖν seems better. Λαχεῖν γέρας is  
 found in Homer Il. Δ. 49. Ω. 70. A  
 poet in Porphyry, de Abst. ii. 58.  
 ὅστις ἐλπίζει θεοὺς Χαίρειν ἀπαρχαῖς  
 καὶ γέρας λαχεῖν τόδε. Soph. Aj. 825.  
 Αἴτησθαι δέ σ' οὐ μακρὸν ΓΕΡΑΣ  
 ΛΑΧΕΙΝ. Thus Aldus and the old  
 editions and the best Mss. Triclinius  
 has adopted λαβεῖν, which is found in  
 the margin of the second Florentine  
 ed. 1547. Not that I deny that λαβεῖν  
 γέρας is good Greek, and even used  
 by the tragedians, as in Andr. 585.  
 Neoptolemus ἔλαβε γέρας, viz. An-  
 dromache. But this is not to the point.  
 For he received her, ἔλαβεν ἐξαίρετον,  
 Tro. 276. as Agamemnon Cassandra  
 251. The other chiefs drew lots." Por-  
 son. But since, as Schäfer remarks,  
 λαχεῖν γέρας signifies to obtain by  
 drawing lots, λαβεῖν γέρας to receive  
 under any circumstances, the inference  
 seems to be that γέρας λαβεῖν is the  
 better reading. Cf. Iph. T. 243. θεᾶ

φίλον πρόσφαγμα καὶ θυτήρην Ἀπὸ  
 μιδι.

43. ἡ πεπρωμένη, understand μοῖρα  
 or τύχη. Eur. El. 290. πεπρωμένη  
 γὰρ μοῖραν ἐκπλήσας φόρου: Alc. 711.  
 καὶ ζῆν παρελθὼν τὴν πεπρωμένην  
 τύχην.

44. "Thus Brunck from the mem-  
 branes, which is more metrical than  
 the reading in Aldus and edd. gene-  
 rally: τὴν ἐμὴν τῇδ' ἡμέρᾳ. Thus  
 also the Ms. in the public library at  
 Cambridge (Cant.) had at first; but  
 now that commonly received." Por-  
 son.

49. αἰτέω, to ask, ἐξαίτεω, to succeed  
 in asking: as φεύγω and ἐκφεύγω,  
 Phoen. 1231.

51. ὅσονπερ ἤθελον τυχεῖν, for ὅσον-  
 περ. "These verbs (τυγχάνω, λαγχά-  
 νω, κυρέω, etc.) are very often con-  
 strued with the accus.: τυγχάνω. Soph.  
 Oed. T. 598. Eur. Or. 676. τὴν  
 δ' αὖ δύνασθαι παρὰ θεῶν χρηζέω τυχεῖν.  
 Med. 756. τυχεύς' ἂ βούλομαι: and  
 in the sense of to attain, Il. E. 582.  
 With λαγχάνειν the accus. is more  
 common than the gen. Soph. El. 751.  
 στρατὸς—ἀνωλόλυξ τὸν νεανίαν, Ὁ  
 ἔργα δράσας, οἷα λαγχάνει κακὰ: (Eur.  
 Hec. 41.)—κυρέω. Aesch. S. c. Th

ἔσται· γεραιᾷ δ' ἐκποδὼν χωρήσομαι  
 Ἑκάβη· περᾷ γὰρ ἢδ' ὑπὲρ σκηνὴν πόδα  
 Ἀγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.

Φεῦ. ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων 55  
 δούλειον ἡμᾶς εἶδες, ὡς πρῶσσεις κακῶς,  
 ὅσον περ εὖ ποτ'· ἀντισηκώσας δέ σε  
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,  
 ἄγετ' ὀρθοῦσαι νῦν ὁμόδουλον, 60

Τρωάδες, ὑμῖν, πρόσθε δ' ἀνασσαν  
 λάβετε, φέρετε, πέμπει,  
 αἰρίετέ μου δέμας,

κακὸς οὐ κεκλήσθαι βίον εὖ κυρήσας, especially in the sense of *to meet with*. Eur. Hec. 693=690. Rhes. 697." Matth. Gr. Gr. § 363.

change of construction is most recent with a neuter plural: 282. εἶν δ' μὴ χρεῶν. Soph. (Ed. C. i. αἰτίς δ' τεύξει, although this example may also be explained on the triple of attraction.

Thomas Magister: Ἐκποδὼν τῷ ἐγένετο κρείττον, ἢ ἐκποδὼν τοῦ ε. Εὐριπίδης ἐν Ἑκάβῃ—γεραιᾷ ποδῶν χωρήσομαι Ἑκάβη. By this seems to imply that ἐκποδὼν is folded by a dat. of the person: Phœn. τυράννοις ἐκποδὼν μεθίστασο. A of the thing is very usual: Phœn. Med. 1219. also a dat. Orest.

ἢδ'. The pronoun ὅδε is generalized on the appearance of a new actor on the stage, and has the of ὅδε or δεῦρο. See Elmsley ur. Heracl. 81. Monk Alc. 137. ἀπὸ for ὑπὸ, King's correction, I too hastily adopted. Musgrave conjectures πρὸ, but since some have σκηνήν, he prefers ὑπὲρ ἢν, i. e. ultra, as ὑπὲρ τέρεμνα t. 1365. Therefore I have added ὑπὲρ on his conjecture, σκηνήν the authority of the Mss. Cant. M. although σκηνῆς is defensible."

Porson. Cf. 659.

περᾷ—πόδα. Verbs neuter signifying motion are frequently followed by an accus.: see below 1054.

55. "When φεῦ, εἰεν, ἔα, and similar interjections, are independent of the verse, I put a full stop after them; when they form part of the verse, a smaller one or none at all." Porson.

56. πρῶσσεις κακῶς, you fare ill: ποιεῖς κακῶς, you act ill.

57. ἀντισηκώσας—τῆς πάροιθ' εὐπραξίας, ἐνεκα being understood; or the construction may be: σηκώσας ἀντὶ τῆς πάρ. εὐπρ., having made an equipoise, a balance (of evil) equal to your former good fortune. See Blomfield's Gloss. on Æsch. S. c. Th. 443. The substantive ἀντισήκωσις, equipoise, is found in Herod. iv. 50.

60. "τὴν ὁμόδουλον νῦν Aldus and several Mss. Later editors have rejected νῦν: but since νῦν and πρόσθε are properly in opposition to each other, I have rather expunged the article as useless. The Mss. Aug. I. 2. L. it is true omit νῦν: but improperly. In v. 797. Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν· Εὐπαις ποτ' οὐσα, νῦν δὲ γραῦς, ἔπαις θ' ἄμα. Andr. 65. Ὡ φιλάττη ξύνδουλε· σύνδουλος γὰρ εἰ Τῇ πρόσθ' ἀνάσση τῇδε, νῦν δὲ δυστυχέ." Porson.

63. "Aldus and some Mss. αἰράτε.



γεραιᾶς χειρὸς προσλαζύμεναι  
 καὶ γὰρ σκολιῷ σκίπτωνι χειρὸς  
 διεριδομένα, σπέυσω βραδύπουν  
 ἥλυσιν ἄρθρων προτιθεῖσα.  
 ᾧ στεροπαῖ Διος, ᾧ σκοτία Νύξ,  
 τί ποτ' αἶρομαι ἔννυχος οὔτω  
 δείμασι, φάσμασιν; ᾧ πότνια Χθών,  
 μελανοπτερύγων μᾶτερ ὀνείρων,  
 ἀποπέμπομαι ἔννυχον ὄψιν,  
 ἂν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρηῆκην,  
 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων  
 εἶδον, φοβερὰν ὄψιν,  
 ἔμαθον, ἐδάην.

In B. *μον δέμας* is omitted; *δέμας* in Aug. 2. Mosq. 4. and in King's ed. In the next line *γεραίᾶς* R. and Eust. on II. B. p. 249, 39=189, 19. But *γραιᾶς* would be smoother." Porson. See 274. The middle syllable of *γεραιᾶς* is frequently short in anapestic or choral metres; see Med. 133.

65. "Ald. and some Mss. have *σκίπτωνι*, a frequent error. But the Ms. Aug. 2., Brunck's *membr.*, those marked C. R., Hesychius as referred to by Brunck, and Eustathius on II. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have *σκίπτωνι*. The words of Hesychius are these: *Σκίπτων* βακτηρία, ῥάβδος. *σκίπτωνι* χειρὸς βακτηρία χειρὸς. *Σκίπτωνι* Cant. with *μ* written under." Porson. Musgrave observes that the epithet *σκολιὸς* is not applicable to a stick, which would be straight, not crooked; and that therefore the words *σκολιὸς σκίπτων* denote metaphorically the *arm bent* for the purpose of affording support instead of a staff. By *σκολιὸς σκίπτων* however may perhaps be merely signified, as Cicero has expressed it, *de Divin.* 1, 17. *Incurvum, et leviter a summo inflexum bacillum*.

69. "αἶρομαι" Ald. αἶρομαι Harl. and the greater number; others αἰέρομαι:

*αἰωροῦμαι* Cott." Porson. *Why am I thus excited, disturbed?* αἰέρομαι has this sense in Soph. Trach. 215.

70. "Nox would be with more propriety termed the mother of dreams, than Terra. It might appear therefore that the clauses *ᾧ πότνια χθών, ᾧ σκοτία νύξ* should be transposed. For although the common reading is cited by the Scholiast on Aristoph. Ran. 1366. Eustathius on II. B. p. 173, 16=131, 23. Od. T. 1877, 53=713, 49. yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms *δύστανον* *ὄνειρον-μελαίνης* *νυκτὸς* *παῖδα*. But no change is necessary. Iph. T. 1271. *νυχία χθών ἐτεκνώσατο φάσματ' ὀνείρων*. The Scholiast absurdly explains *στεροπαῖ Διὸς, the light of day*, for the sake of producing an antithesis." Porson.

72. *ἀποπέμπομαι, I send away from myself with horror, I shudder at, abominor, I deprecate the omen attached to my vision*. The word occurs in Rhese 906. Cf. 95.

74. "Thus the edd. of King and Brunck for *Πολυξείνης*." Porson. On Ionic forms in the tragedians, see the conclusion of Porson's preface. *ἀμφι*, about, for *περὶ*, *de*, *quod attinet ad*, Matth. Gr. Gr. § 583. a.

ὡς χθόνιοι θεοί, σώσατε παῖδ' ἐμὸν,  
ὅς μόνος, οἴκων ἄγκυρ' ἄτ' ἐμῶν,  
τὴν χιονώδη Θρῆκην κατέχει,  
ξείνου πατρὶου φυλακαῖσιν.

80

ἔσται τι νέον·

ἥξει τι μέλος γοερὸν γοεραῖς.  
οὐ ποτ' ἐμὰ φρὴν ὧδ' ἀλίσστος  
φρίσσει, ταρβεῖ.

ποῦ ποτε θείαν Ἑλένου ψυχάν,  
ἢ Κασάνδραν ἐσίδα, Τρωάδες,  
ὥς μοι κρίνωσιν ὀνείρους;

85

1. "The common reading is ἄγ-  
τ', the conjunction being inele-  
gantly inserted. At Reiske's sugges-  
tion I have adopted a different punc-  
tion. The Ms. J. has ἄγκυρ' ἔτ',  
h does not satisfy me. The sense  
*Qui solus superstes familiae meae,  
ei anchora ejus, Thraciam navalem  
tut.* To this passage, as the same  
remarks, the article in Suidas  
is: Χαλάσω τὴν ἱερὰν ἄγκυραν.  
ἢ μεταφορικῶς ἀπὸ τῶν νηῶν, ἢ  
ἀλεια. ὡς Σοφοκλῆς ἐν Φαίδρα, καὶ  
πίδης ἐν Ἑκάβῃ. The line of  
hacles is given in Brunck's Lex.  
h. p. 47. 'Ἄλλ' εἰσι μὴτρὶ παῖδες  
νραι βίου. I have edited πατρὶου,  
though every copy has πατρός. For  
the Attics use πατριος and πα-  
ρος indiscriminately, why should we  
necessarily have recourse to poetic  
use? See below 1098." Porson.  
Hel. 285. "Ἀγκυρα δὴ μου τὰς  
ἡσ ἄχει μόνῃ, Πόσιν ποτ' ἥξειν καὶ  
παλλάξαι κακῶν. See note on 280.  
11. τι νέον, a common expression in  
tragedians to express some cala-  
my: Soph. Ant. 242. δηλοῖς δ' ὥς τι  
κακῶν νέον. See below 179. From  
1. ἔπος appears to be the ellipse:  
the fresh intelligence.

12. γοερὸν γοεραῖς: 158. δειλαία  
λαῖον γήρως: cf. 206. 209. Such  
epithets add to the pathos.

83. οὐ ποτ' ἐμὰ φρὴν ὧδ' ἀλίσστος  
φρίσσει, is never wont to be in such a  
state of incessant horror. Il. Ω. 549.  
μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν.

85. ποῦ ποτε: ποτε denotes extreme  
impatience: as tandem in Latin:  
Quousque tandem abutere Catilina  
patientia nostra? — Hoc, per ipsos  
Deos, quale tandem est? Cic. Thus  
in English: What ever can this mean?

86. "King has given Κασάνδραν  
from Mss.: so also Cant. N. and a  
various reading in M. The common  
reading is Κασάνδρας. But Euripides  
seems to assume in this play that He-  
lenus was dead. Yet there is no oc-  
casion to read καὶ for ἢ as in these  
Mss. and some others. For a verb  
plural is correct, whether two singular  
nouns are connected or separated.  
Alcest. 367. Κατήλθον ἂν καὶ μ' οἷθ'  
ὁ Πλούτωνος κίων, οἷθ' ὑπὲρ κόπῃ ψυ-  
χοπομπῆς ἂν Χάρων Ἔσχον." Porson.  
And yet Ἑλένου ψυχάν, may be con-  
sidered as a periphrasis for Helenus,  
who was still living, according to Virg.  
Æn. iii. 294. Thus Ἐκτορος ψυχῇ 23.  
Something similar is the expression in  
Tacitus Hist. iv. 32. Vos Treveri ce-  
teræque servientium animæ. See also  
the note on 297.

87. "κρίνωσ' Ald. and Mss. I have  
certainly not met with κρίνωσιν in any  
one." Porson.

εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἶμονι χαλᾷ  
σφαζομένην, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνάγκῃ,  
οἰκτρῶς. καὶ τόδε δειμὰ μοι·

ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς  
φάντασμ' Ἀχιλῆως·

ἥτοι δὲ γέρας, τῶν πολυμόχθων

τινὰ Τρωϊάδων.

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς

πέμψατε, δαίμονες, ἰκτετεύω.

Χο. Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθην,

τὰς δεσποσύνους σκηναὶς προλιποῦσ',

ἵν' ἐκληρώθην καὶ προσετάχθην

δούλῃ, πόλεως ἀπελαυνομένα

τῆς Ἰλιάδος, λόγχης αἰχμῇ

δοριθήρατος πρὸς Ἀχαιῶν·

οὐδὲν παθίων ἀποκουφίζουσ',

ἀλλ' ἀγγελίας βάρος ἀραμένα

μέγα, σοί τε, γύναι, κήρυξ Ἀχέων.

ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

88. βαλιὰν ἔλαφον, Paraphr. κατά-  
στικτον καὶ ταχίαν: Tibull. iv. 3, 11.  
Ipsa ego velocis quæram vestigia cervæ:  
the epithet is applied to a stag also in  
Hippol. 218. where see Monk. In  
Alc. 595. the meaning of βαλιὰν λύγκες  
is clear.

89. "Brunck would reject ἀνάγκῃ.  
Perhaps ἀνάγκῃ, ἀνοίκτως, were vari-  
ous readings. The whole passage would  
run smoothly thus: σπασθεῖσαν ἀνοίκ-  
τως. Καὶ τόδε δειμὰ μοι· ἦλθ' ὑπὲρ  
ἄκρας τύμβου κορυφᾶς φάντασμ' Ἀχι-  
λῆως." Porson.

96. πέμψατε, for ἀποκ., avert this  
evil.

97. ἐλιάσθην. The primary mean-  
ing of λιάω, according to Heyne on  
Hom. Il. O. 520. is *to separate, loosen*,  
dijoin; whence λιάζομαι, *I move my-*

*self from a place, or simply I go &  
come.* Hence also ἀλίσσος, a hav-  
ing an intensive force, *very much  
loosened, agitated, disturbed.*

98. "δεσποσύνας Brunck." Porson.  
See the note on 147.

100. "The Tragic poets neither  
avoid nor constantly use the Doric  
dialect in anapestic verses. Whenever  
therefore Mas. agree in the common  
form, I have retained it; where one  
or two have the Doric, I have restored  
it. I have here given ἀπελαυνομένα  
from the Aldine edition, Ἐλλάνων 116  
and ἀνάγκῃ 1277. from a Harleian  
Ms." Porson.

102. "δοριθήρατος Cant. H. N. a  
usual variation in such compounds."  
Porson. See v. 476.



λέγεται δόξαι, σὴν παῖδ' Ἀχιλεῖ  
σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς  
οἶσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὅπλοις,  
τὰς ποντοπόρους δ' ἔσχε σχεδίας,  
λαΐφῃ προτόνοις ἐπερειδομένας,

110

τάδε θαύσσαν·

ποῖ δὴ, Δαναοὶ, τὸν ἐμὸν τύμβον  
στέλλεσθ' ἀγέραστον ἀφέντες ;  
πολλῆς δ' ἔριδος ξυνέπαισε κλύδαν,  
δόξα δ' ἐχῶρει δίχ' ἂν Ἑλλάνων

115

109. "All Mss. and ancient editions agree in reading *ὅτε*. Canter was the first to conjecture *ὅτι*, which Musgrave approved, Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. *Οἶσθα* is here the same as *μύνησθαι*. In 239. when Hecuba asks, *Οἶσθ' ἥνικ' ἦλθες Ἰλίου κατάσκοπος*; Ulysses at first answers, *Οἶδα*, and afterwards *Μεμνήμεθα*. Aristoph. *Aj.* 1054. *Μέμνησ' ὅτε τῆς στήλης κατερίλας ἐσπέρας*; *Vesp.* 353. *Μέμνησαι δῆθ' ὅτ' ἐπὶ στρατιᾷς κλέψας ποτὲ τοὺς ὀβελίσκους*, "ἱεὺς παντὶν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω; *Οἶδ'*, ἀλλὰ τί τοῦτ'"; Sophocles has joined *Οὐ μνημονεύεις ἥνικα—χῶτ' αὖθις—Aj.* 1273—1283. And lest any one should suppose that in the passage from the *Vespæ* *ὅτ'* is put for *ὅτι*, I remark, that the vowel in *ὅτι* never suffers elision in the Comic writers: an observation which has been frequently made by Brunck on Aristophanes. *Hom. Od.* π. 424. "Ἡ οὐκ οἶσθ' ὅτε δαῖτον πατὴρ τοῦς ἱκετο φεύγων; In this phrase *οἶδα*, *μύνημαι*, *μνημονεύω* are equivalent. *Athen.* iv. p. 241. E. ἀλλ' ἐγὼ μνημονεύω, ὅτε ὁ Κόρυδος ὀβολοῦ ἦν. *Cic. Ep. ad Div.* 7, 28. *Memini cum mihi desipere videre*. Brunck and Beck have edited *ξὺν* for *σὺν*, whenever the metre allowed, whom I have followed." Porson. "Il. O. 18. "Ἡ

*Eurip. Hec.*

*οὐ μέμνη*, ὅτε τ' ἐκρέμω ὑψόθεν. This phrase probably arose from hence, that τοῦ χρόνου was understood: ἢ οὐ μέμνη τοῦ χρόνου, ὅτε." *Matth. Gr. Gr.* § 548, 6. obs.

111. "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive, e. g. τὸ τραῦμα μου ἐπιδεῖται, the whole is considered as the subject, and the part put in the accusative, with the passive: (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, as *Xen. Cyr.* v. 2, 32. *Soph. Aj.* 1178. γένους ἀπαντος ῥίζαν ἐξημμένους. *Eur. Hec.* 111. τὰς ποντοπόρους τ' ἔσχε σχεδίας, *Λαίφῃ προτόνοις ἐπερειδομένας*, for ὧν τὰ λαίφῃ ἐπερείδεται προτόνοις: 898. ἀπὸ δὲ στεφάναν κέκαρσαι Πύργων, for στεφάνῃ πύργων σὺν ἀποκέκασται. *Aristoph. N.* 24. *Εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθω*. In these cases it is usual to supply κατὰ. Similarly *Aristoph. N.* 241. τὰ χρήματ' ἐνεχυράζομαι, for τὰ χρήματά μου ἐνεχυράζεται." *Matth. Gr. Gr.* § 422.

113. Compare *Ovid. Met.* xiii. 445. *Immemoresque mei disceditis*, inquit, *Achivi? Obrutaque est mecum virtutis gratia nostræ? Ne facite: utque meum non sit sine honore sepulcrum*, *Placet Achilleos mactata Polyxena manes*.

114. στέλλεσθε, whither are ye going? See *Med.* 666.

115. "συνέπεσε *Ald.* against the metre: συνέπαισε *King.* against the sense: συνέπαισε is the conjecture of *Musgrave. Æsch. Prom.* 885. *Θολεροί*

F

στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι  
 τύμβω σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.  
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν  
 τῆς μαντιπόλου βάκχης ἀνέχων

120

λέκτρ' Ἀγαμέμνων  
 τῷ Θησείδῃ δ' ὄζω Ἀθηνῶν,  
 δισσῶν μύθων ῥήτορες ἦσαν  
 γνώμη δὲ μιᾷ ξυνεχαρείτην,  
 τὸν Ἀχίλλειον τύμβον στεφανοῦν  
 αἵματι χλωρῷ· τὰ δὲ Κασάνδρας  
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας  
 πρόσθεν θῆσειν ποτὲ λόγχης.

125

σπουδαὶ δὲ λόγων κατατεινομένων  
 ἦσαν ἴσαι πως, πρὶν ὁ ποικιλόφρων,  
 κόπις, ἡδυλόγος, δημοχαριστής,  
 Λαερτιάδης πείθει στρατιὰν,

130

δὲ λόγοι παῖον· εἰκὴ Στυγνῆς πρὸς  
 κόμασιν ἔτης. Schol. τεταραγμένοι δὲ  
 λόγοι, ὡς ἔτυχε, προσπαλοῦσι τῷ τῶν  
 κακῶν κλύδωνι." Porson. The expla-  
 nation of the Schol. συνέκρουσε, clash-  
 ed, supports the reading ξυνέπαισε. In  
 Rhet. 82. ἔπεισον and ἔπαισον are con-  
 fused. Cf. Eur. Med. 363. ἄπορον  
 κλυδῶνα κακῶν.

118. δοκοῦν, it appearing, cum vide-  
 retur: cf. 504. Δόξαν and δεδογμένον  
 are also used thus absolutely. Paus.  
 Ach. p. 398. Δόξαν δὲ σφίσιν ἀνεγε-  
 κειν ἐς τὸ χρηστῆριον τὸ ἐν Δελφοῖς,  
 διδῶσι Μέδοιτι ἢ Πυθία βασιλεῖαν τὴν  
 Ἀθηναίων. Thuc. i. 125. Τὸ πλῆθος  
 ἐψηφίσαντο πολεμεῖν. Δεδογμένον δὲ  
 αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν  
 ἀπαρσκέουσιν οὖσαν. See Viger's Idioms  
 p. 111. Seager, for instances of other  
 participles similarly used: as ἐξόν,  
 ἐόν, παρὸν, δέον, ἐνδεχόμενον, μετόν,  
 etc. Also Matth. Gr. Gr. §. 564.

119. σπεύδων, was intent upon your  
 good: see p. xix. Med. 759.

120. "Soph. Aj. 210. cited by Mus-

grave: Παῖ τοῦ Φρυγίου σὺ Τελείτω-  
 τος, Λέγ', ἐπεὶ σὲ Λέχος δουριάτων  
 Στέρξας ἀνέχει θοόριος Ἄλας." Porson.  
 Ἀνέχων, upholding, τιμῶν Schol.; Eur.  
 Alc. 315. Τούτους ἀνδσχοῦ δεσπότης  
 ἐμῶν δόμων. Od. T. 111. δὲ τε θεοῦδης  
 Ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν  
 ἀνδσσαν, Εὐδίκιαν ἀνέχρησι, Schol. ἄν  
 ἔχει, αἰζει.

122. τῷ Θησεῖδῃ, Acamas and De-  
 mophoon. Il. B. 540. Ποδάρκης, ὄζω  
 Ἀργος. Ramus is thus used in Latin:  
 Pers. Sat. iii. 27. an decept pulmonem  
 rumpere ventis, Stemmata quod Tusco  
 ramum, millesime, ducis? Cf. 20.

129. κατατεινομένων, urged with re-  
 hucemence and obstinacy.

131. "The word κόπις for an orator  
 is cited by Musgr. from Lycophr. 763.  
 1464. Schol. Ven. Il. B. 199. ἀλλὰ καὶ  
 οἱ θρασεῖς κολακευόμενοι πτεροῦνται,  
 μάλλον δὲ πληγαῖς ὑπέκουσιν. πῶς οὖν  
 δῆμψ χαρίζεται δ' Ὀδυσσεὺς κατὰ τοὺς  
 τραγικούς; where a most excellent Ms.,  
 lent to me by Charles Townley, reads  
 επτονεουσὶ ἐπαίρονται for πτεροῦνται,



μὴ τὸν ἄριστον Δαναῶν πάντων,  
 δούλων σφαγίων οὐνεκ', ἀπαθεῖν,  
 μηδὲ τιν' εἰπεῖν παρὰ Περσεφόνῃ  
 στάντα φθιμέναν, ὡς ἀχάριστοι  
 Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις  
 ὑπὲρ Ἑλλήνων,

135

Τροίας πεδίων ἀπέβησαν. -  
 ἥξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη,  
 πᾶλλον ἀφέλξων σῶν ἀπὸ μαστῶν,  
 ἔκ τε γεραῖα χερὸς ὀρμήσων.  
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς,

140

but correctly δημοχριστῆς for δημὸς χαρίζεται." Porson. The Scholiast on the latter passage of Lycophron, as given by Musgr., thus explains the word: Κόπης δὲ ὁ ῥήτωρ, παρὰ τὸ κόπτειν τοὺς λόγους, κόπτις, κόπις, ἢ ὁ ἐμψυεῖρος. Hesychius: Κόπιζεν· ψευδεσθαι. "In nostro quodam Lexico vet. exponitur σύντομος καὶ διὰ τὴν λόγῳ." H. Steph. Thes.

133. Δαναῶν, properly the people of Argos: an anachronism here; for the Greeks were not called by one name till some time after the Trojan war: πολλὰ γὰρ ὕστερος (sc. Ὀμήρου) ἐστὶ καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ ἐξυμπαῖντας ὀνόμασεν. Thuc. i. 3. Cf. Mitford's Hist. Ch. I. § ii. p. 32.

134. δούλων σφαγίων for δουλῶν. Thus *servus* in Latin: Horace Ep. i. 19, 19. O imitatores, *servitum pecus*! Od. i. 4, 6. Jam te premet Nox, *fabulæ quæ Manes*. Eur. Orest. 1169. Δούλων παρασχὼν θάνατον: Ion 1173. οἰκέτην βίον. Soph. Ant. 1169. τύραννον σχῆμα: Hec. 422. γέροντα πόσειν: 909. ναῦταν θυλῶν: 1234. γυναῖκας δούλης. Il. Ω. 58. Ἐκτωρ μὲν θνητὸς τε, γυναῖκά τε θῆσατο μαζόν. Hesiod. Erg. 191. μάλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν Ἀνέρα τυμήσουσιν. See Matth. Gr. Gr. § 429.

135. Ἑλλήνων: but in v. 116. Ἑλλάνων: an inconsistency, of which, as Scholefi. remarks, it is not probable that Euripides was guilty in the same

system, and therefore it is strange that Porson should have left it. See 100, and cf. Phœn. 62.

140. ὅσον οὐκ ἦδη, *tantum non jam*, almost immediately. Xen. Ἑλλ. vi. 2, 9. Ἐνόμειν ὅσον οὐκ ἦδη ἔχων τὴν πόλιν. Terence Phorm. i. ii. 18. *modo non montes auri pollicens*.

141. πᾶλλον, Schol. τὴν παιδα λέγει μεταφορικῶς. See Phœn. 561. Monk's note on Eur. Hipp. 548. Horace Sat. i. 3, 44. *strabonem Appellat pæstum pater, et pullum, male parvus Si cui filius est*. In vv. 209. 524. the word *μόσχος* is applied to Polyxena.

μαστῶν. "Aldus and several Mss. μαζών. Brünck has given *μαστῶν* from his Mss., thus establishing the rule of Thomas Magister. [Μαστὸς, ἐπὶ γυναικὸς· Εὐριπίδης ἐν Ἑκάβῃ (428.) Ὁ στέρνα, μαστοὶ θ', οἳ μ' ἐθρέψαθ' ἡδέως. μαζὸς δ' ἐπὶ ἀνδρός.] Thus evidently the Mss. G. M. R. and the *Codex Vitebergensis*, collated by Zeunius, which contains the Hecuba down to 274=278. of this ed. In an Epigram, where Brünck after others has edited *μαζόν*, Anal. iii. 73. Suidas v. Κόρυμβοι has, Ἡ μαστὸν νεαρῆς ὕβριν ἡλικίης." Porson.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. M. 27. ἡ ἄλδς ἢ ἐπὶ γῆς. Soph.

ἴζ' Ἀγαμέμνωνος ἰκέτις γονάτων  
 κήρυσσε θεούς, τοὺς τ' Οὐρανίδας,  
 τοὺς θ' ὑπὸ γαίᾳς· ἢ γὰρ σε λιταὶ  
 διακαλύσουσ' ὄρφανόν εἶναι  
 παιδὸς μελέας, ἢ δεῖ σ' ἐπιθεῖν  
 τύμβου προπετῇ, φοινισσομένην  
 αἵματι παρθένον ἐκ χρυσοφόρου·  
 δειρῆς νασμῶ μελαναυγεί·

Εκ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;  
 ποίαν ἀχώ; ποῖον ὀδυρμόν;  
 δειλαία δειλαίου γήρας,  
 δουλείας τᾶς οὐ τλατᾶς,

(Ed. T. 733. σχιστὴ δ' ὁδὸς Ἐς ταὐτὸ  
 Δελφῶν κατὰ Δαυλίαν ἔχει. Eur. Ph.  
 291. μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχά-  
 ras : 372. οὕτω δὲ τάρβος εἰς φόβον τ'  
 ἀφικόμενον for εἰς τάρβος φόβον τε." *Matthi. Gr. Gr.* § 595.

145. κήρυσσε, *invoke*, i. e. with a  
 voice loud as a herald's, *ἐπικαλοῦ* Schol.  
 The same meaning is given by Blomf.  
 to *Æsch. Cho.* 118. κηρύξας ἐμὸι τοῖς  
 γῆς ἐνερθε δαίμονας κλέων ἐμὰς Εὐ-  
 χὰς.

146. "γαῖαν Edd. and Mss. against  
 the metre. Hippol. 197. Κοῦκ ἀπόδει-  
 ξιν τῶν ὑπὸ γαίας. There also Bruck's  
*membrana* have γαῖαν. For ὑπὸ γαῖαν  
*Aug.* 1. ὑπογαίους." Porson.

147. "ὄρφανον Ald. and several  
 Mss. But ὄρφανον *C. Lib. P.* and the  
 Scholiast, who compares ἀργὸς in the  
 fem., not accurately; for no other form  
 of this word exists in Attic writers.  
 See Kuster on Aristoph. N. 53. More  
 parallel are στερεῖς 300. γενναῖος 596." *Porson*.  
 See the note on 888. *Hesychius* : ὄρφανος, ὁ γονέων ἐστερημένος  
 καὶ τέκνων. *Plato* de LL. V. p. 244.  
 ὄρφανος παῖδων καὶ ἑταίρων, *benef.*

150. "It was customary among the  
 ancients for virgins to wear a profusion  
 of gold. *Homer* Il. B. 872. Ὅσος καὶ  
 χρυσὸν ἔχων πόλεμόνδ' ἔην, ἥντε κούρη.  
*Aristoph.* Av. 671. Ὅσον δ' ἔχει τὸν

χρυσὸν, ὥσπερ παρθένος. But the pas-  
 sage most to our purpose is in *Lycophron*,  
*Athen.* xiii. p. 564. B. οὐτε  
 παιδὸς ἄρρενος, οὐτε παρθένων τῶν χρυ-  
 σοφόρων, οὐτε γυναικῶν βαθυκόλπιν  
 καλὸν τὸ πρόσωπον. For the latter  
 reference I am indebted to *Gilbert Wakefield's*  
*Diatr. Extemp.* in *Hec.*  
 p. 14." *Porson*.

152. ἀπύσω. The first syllable of  
 this verb is long; it being the Doric  
 form of the Homeric word ἡπύω, which  
 may be added to others enumerated  
 by *Porson* Or. 26. as in use among  
 tragic writers. The penultima of  
 ἀπύω and ἡπύω is short, not common,  
 as *Blomf.* states in *Gloss.* on *Æsch.*  
*S. c. Th.* 613. who confirms his asser-  
 tion by this instance in the *Hecuba*,  
 and *Eur. Suppl.* 810. The present  
 one however relates only to the future,  
 which is long according to the general  
 rule of prosody, that ἰσω and ὑσω are  
 long from verbs in ω pure : (thus τίω,  
 τίσω, φῶω, φῶσω;) and that from the  
 Supplices to the aor. ἀπύσατε, which  
 of course follows the quantity of the  
 fut. Maltby therefore is right in mark-  
 ing it ἀπύω.

155. "Hesychius : Τὰς οὐ τλατᾶς.  
 τῆς οὐχ ὑπομονητῆς. Τὰς οὐ φερτᾶς.  
 τῆς οὐ φορητῆς." *Porson*.

τᾶς οὐ φερτᾶς. ὦ μοί μοι.  
 τίς ἀμύνει μοι; ποία γέννα,  
 ποία δὲ πόλις;  
 φρουδος πρέσβυς, φρουδοὶ παῖδες.  
 ποίαν, ἢ ταύταν, ἢ κείναν,  
 στείχω; ποῖ δ' ἦσω; ποῦ τις θεῶν,  
 ἢ δαίμων ἔστ' ἐπαρωγός;  
 ὦ κάκ' ἐνεγκοῦσαι Τρωάδες,  
 ὦ κάκ' ἐνεγκοῦσαι πῆματ', ἀπ-  
 ωλίσατ', ὥλίσατ'. οὐκέτι μοι  
 βίος ἀγαστὸς ἐν φάει.  
 ὦ τλάμων, ἄγησαί μοι,  
 πούς, ἄγησαι τᾷ γράϊα  
 πρὸς τάνδ' αὐλάν. ὦ τέκνον, ὦ παῖ

160

165

157. "Musgr. has edited ἀμύνη: ἀμύνη Mss. and those not few in number, but ἀμύνει Aldus and others. As the second syllable of γέννα in every other place, if I am not mistaken, is short, why should it be long here? Read therefore γενεά, and γένν' in 169. with King." Porson.

159. "φρουδος, vanished, gone. For φρουδος for πρό-odos fr. πρό οδοῦ. So Homer: 'When then they were gone, ἐπὶ πρό οδοῦ ἐγένοντο, and were on the road.' Damm derives it fr. πρό οδοῦ: 'One who is without the threshold.'" Valpy's Lex. of the Fundamental Words of the Greek Language. Cf. προίμιον for προίμιον, i. e. προοίμιον 179.

161. "For wot Reiske and Musgr. have conjectured πόδα, punctuating thus: ποῖ δ' ἦσω πόδα; τις θεῶν, which Brunck has adopted. But Dionysius of Halicarnassus, de Struct. Orat. T. ii. p. 29, 8. ed. Hudson., makes the following remark: Ἰωνοῦς ἀξίωμα ἔχει μέγα καὶ σεμνότητα πολλήν. παρδείγμα δὲ αὐτοῦ τόδε, Πολίαν δὴθ' ὁρμάσω, ταύταν ἢ κείναν, κείναν ἢ ταύταν. Where Upton appositely compares this passage and 1043. If therefore Dionysius

alluded to this place, perhaps he read, Πολίαν, ἢ ταύταν, ἢ κείναν, Στείχω; ποίαν δὴθ' ὁρμάσω; Ποῦ (μοί) τις θεῶν, \*Ἡ δαίμων ἐστὶν ἀρωγός; But however this may be, erase the words κείναν ἢ ταύταν, which originate in a various reading," Porson. "Ὀρμάσω, which Dionys. Hal. has for ἦσω, is merely a gloss, as is evident from the explanation of the Scholiast: 'Ἦσω ὁρμήσω. ἡμὶ τὸ ὁρμᾶ κ. τ. λ. Perhaps we should read ποῖ δ' ἄσσω. By a similar change Suidas v. Ἀηδῶν gives ἄσει for ἦσει in Soph. Aj. 629." Erfurdt.

162. "ἢ δαιμόνων ἐπαρωγός Ald. and Mss. generally. That which is edited is contained in one of King's; Brunck has edited from conjecture ἢ τις δ. ἐπ. Musgrave prefers, ἢ δαίμων νῶν ἐπ' ἀρωγός; In Cant. ἢ δαιμόνων ἐπαρωγός; but ἔστ' ἀρωγός from the correction of the same transcriber; whence you may also get ἐστὶν ἀρωγός; in N. ἔσται is added." Porson.

163. ἐνεγκοῦσαι, Schol. ἀπαγγεῖλασαι. Cic. Off. I. 43. si ci subito sit allatum periculum discrimenque patriæ.

169. "Aristoph. Nab. 1164. ὦ τέκνον

- δυστανοτάτας ματέρος, ἔξελθ', 170  
 ἔξελθ' οἴκων αἵε ματέρος  
 αὐδὰν, ᾧ τέκνον, ὡς εἰδῆς,  
 οἶαν, οἶαν  
 αἶω φάμαν περὶ σᾶς ψυχᾶς.  
 Πολ. ἰά. μᾶτερ, μᾶτερ, τί βοᾶς; τί νέον 175  
 καρύξας οἴκων μ', ὥστ' ὄρνιν,  
 θάμβει τῷδ' ἐξέπταζας;  
 Εκ. ᾧ μοι, τέκνον.  
 Πολ. τί με δυσφημῆς; Φροίμιά μοι κακά.  
 Εκ. αἶ, αἶ, σᾶς ψυχᾶς. 180  
 Πολ. ἐξαύδα, μὴ κρύψης δαρόν.  
 δειμαῖνα, δειμαῖνα, μᾶτερ.  
 τί ποτ' ἀναστίνεις;  
 Εκ. ᾧ τέκνον, τέκνον  
 μελέας ματέρος. 185  
 Πολ. τί τόδ' ἀγγέλλεις;  
 Εκ. σφάζαι σ' Ἀργείων κοινὰ  
 ξυντείνει πρὸς τύμβον γνάμμα  
 Πηλεΐδα, γέννα.  
 Πολ. οἱ μοι, μᾶτερ, πῶς φθέγγει 190  
 ἀμέγαρτα κακῶν;

νον, ὃ παῖ, παῖ, ἔξελθ' οἴκων, αἵε σου πατρός. Schol. Ms. in Bibl. Publ. Cant. Nn. 3. 15. ἐνταῦθα παῖζει τὸν Εὐριπίδην· τοῦτο γὰρ ἐκείνου ἀπὸ τοῦ τῆς Ἑκάβης δράματος." Porson.

172. "Ides Ald. εἰδῆς the editions of King, Musgr., Brunck, Beck, with a wrong accent." Porson. εἰδῆς from εἶδω, video; εἰδῆς from εἰδέω, scio.

177. ἐξέπταζας, frightened me out: πτήσσω is peculiarly applied to animals (generally birds) crouching in terror: Soph. Aj. 171. πτηνῶν ἀγέλαι—σιγῇ πτήξεϊαν ἔφωνοι. It is generally a neuter word; it occurs actively in a suspicious passage of Homer, ll.

Ε. 40. ὃ δὲ ξύμβλητο γεραῖος Νέστορ, πτήξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.

180. "ψυχᾶς περί many Mss. from 174. or 195." Porson.

186. τί τόδ' ἀγγέλλεις; not, why do you announce this? but what is this that you announce? Cf. 499.

187. 8. 190. "Ald. κοινῇ γνάμμ. The other reading is in lib. P. and others. Mosq. 4. φθέγγεις." Porson. Translate thus: the common sentiment of the Greeks is unanimous to sacrifice you, my child, at the tomb of Achilles. This use of γέννα however is very harsh and uncommon.

191. "Instead of the adjectives



- μάνυσόν μοι, μάνυσόν μοι, μᾶτερ.  
**Εκ.** αὐδῶ, παῖ, δυσφήμους φάμας·  
 ἀγγέλλουσ' Ἀργείων δόξα  
 ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς. 195
- Πολ.** ᾧ δεινὰ παθοῦσ', ᾧ παντλάμων,  
 ᾧ δυστάνου μᾶτερ βιοτᾶς,  
 οἶαν, οἶαν αὖ σοι λάβαν  
 ἐχθίσταν ἀρρήταν τ'  
 ᾧσέν τις δαίμων; 200  
 οὐκέτι σοι παῖς ἄδ'· οὐκέτι δὴ  
 γῆρα δειλαία δειλαία  
 ξυन्दουλεύσω.  
 σκύμνον γάρ μ' ᾧστ' οὐρειβρέπταν,  
 μύσχον, δειλαία, δειλαίαν 205  
 εἰσούψει χειρὸς ἀναρπαστὰν

being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural. *Æsch. Suppl.* 310. ταῦτα τῶν παλλαγμάτων. *Soph. El. T.* 18. οἱ δέ τ' ἡθέων λεκτοὶ for λεκτοὶ θεοῖ. *Aristoph. Pl.* 490. οἱ χρηστοὶ τῶν ἀνθρώπων." *Matth. Gr. Gr.* § 442, 1. *Soph. Ant.* 1265. ὧ μοι ἡμῶν ἀνολβα βουλευμάτων.

195. The pronouns μοι, and σοι, are often elegantly and emphatically redundant: here μοι may be rendered, *oh me!* cf. 668. In 965. by *I pray*: ἱππότας δέ μοι Χορὶς κέλευσον τῶνδ' ἀποστήναι δόμων: thus Horace *Epist.* 1, 3, 15. Quid mihi Celsus agit? pray, what is Celsus doing? Hom. *Il. E.* 249. ἄλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἱππων, μηδὲ μοι οὔτω θυνεὶ διὰ προμάχων, μή τι φιλον ἦτορ ὀλέσσης.

196. "παντλάμων Ald, and many

Mss. The correction is due to Brunck, and thus Mosq. i. and G. by the first hand." Porson.

204. "I had left an error apparently trifling, but in fact of great importance, οὐρειβρέπταν. Rightly οὐρειβρέπταν N. In *Aristoph. Av.* 277. Τίς ποτ' ἔσθ' ὁ μυσόμαντις ἄτοπος ὕρνις οὐρειβάτης; what Brunck has edited, οὐρειβάτης, is in the *Ravenna* Ms., but is contrary to analogy. Perhaps we should read ἀρ', and consider ὕρνις as a gloss, and put a comma after ἄτοπος. Thus below, 336. ὕρνιν has crept in by mistake: Πρὸς μὲν οὖν τὸν ὕρνιν ἡμῖν ἐστὶν ὕστερος λόγος. For since ὕρνις invariably lengthens the final syllable in *Aristophanes*, we must read with the help of *Suidas*, ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστὶν ὕστερος λόγος." Porson. Cf. *Eur. Or.* 1502. "Ἀθηροὶ δ' οἳά νιν δραμόντε Βάκχαι Σκύμνον ἐν χειρὶν ὕρειαν ἐντήρησαν.

205. μύσχον: cf. 141. 524. Horace *Od. ii.* 5, 6. Circa virentes est animus tuæ Campos juvencæ; 8, 21. Te suis matres metuunt juvencis.

206. "εἰσούψει Ald. and in 211. εἴς, ἀπολαιμόσμεν τ'. Brunck from his



σᾶς ἄπο, λαιμότομόν τ' Ἀῖδα  
γᾶς ὑποπεμπομέναι σκότον,  
ἔνθα νεκρῶν μέτα

ἅ τάλαινα κείσομαι.

210

σέ μὲν, ὦ μάτερ δύστανε βίου,  
κλάω πανοδύρτοις θρήκοις·

τὸν ἐμὸν δὲ βίον, λάβαν, λύμαι τ',  
οὐ μετακλάομαι. ἀλλὰ θανεῖν μοι  
ξυntyχία κρείσσων ἐκύρησεν.

215

Χο. καὶ μὴν Ὀδυσσεὺς ἔρχεται σκουδῇ ποδὸς,  
Ἐκάβη, νέον τι πρὸς σέ σημανῶν ἔπος.

Οδ. γύναι, δοκῶ μὲν σ' εἶδέναι γιῶμην στρατοῦ,  
ψῆφόν τε τὴν κρανθεῖσαν· ἀλλ' ὅμως φράσω.

Ms. has given σᾶς ἄπο, λαιμότομόν τ', which I fear cannot be admitted as a Greek word, and is evidently made out of two readings λαιμότομον and λαιμότμητον by a transcriber who was in doubt which to take." Porson. But the verb λαιμοτομέω occurs in Apoll. Rh. ii. 840.

208. "σκότῳ King, and some Mss." Porson. The construction is: πεμπομένην ὑπὸ γῆς (ἐς) σκότον Ἀῖδα. The dat. is not indefensible: Eur. Iph. T. 159. ὅς τὸν Μόρον με κασίγνητον συλᾶς, Ἀῖδα πέμψας.

211. "Three Mss., to which add M. as a various reading, and N. in the text, have δυστάνω βίον, whence we may deduce δύστανε βίου. Some also have καὶ σ', ὦ μάτερ, others, σέ μὲν, ὦ μάτερ. But Aldus and almost all Mss. discard ὦ. I have edited Σέ μὲν, ὦ μάτερ δύστανε βίου. In the next line θρήκοις πανοδύρτοις would be more elegant." Porson. Δύστανε (ἐνεκα) βίου: Virg. Aen. iv. 529. Infelix animi.

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obest: minuitque necis mihi gaudia: quamvis Non mea mors illi, verum sua vita gremenda est.

214. Schäfer prefers κατακλάομαι,

a compound of frequent occurrence in Euripides.

θανεῖν for τὸ θανεῖν. Thus Soph. Ant. 1173. Τεθνήσκων ὁ δὲ ζῶντες εἴτωι θανεῖν, i. e. τοῦ θ., on the contrary death happens to be a better lot for me.

215. "That this system may have a legitimate ending, Musgrave corrects, ξυntyχία κρείσσων ἔκυρσε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυntyχία κρείσσων κύρσει, which receives no little support from the reading μετακλάομαι in the preceding line of the Ms. L. Some Mss. have ἐκήρυσεν. Eustathius quotes the line as edited, ll. Ω. p. 1363, 57=1502, 2." Porson.

216. Καὶ μὴν: these particles are of constant occurrence in announcing the entrance of a new character: particularly in connexion with the remarks of the preceding speaker: and are usually put in the mouth of the chorus: see 665. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219. "κρανθεῖσαν Schol. absurdly: κυρθεῖσαν Mosq. 1. which, without the article, would not be amiss." Porson.

- ἰδοῖς Ἀχαιοῖς παῖδα σὴν Πολυξένην 220  
 σφάζει πρὸς ὄρεθον χῶμ' Ἀχιλλείου τάφου.  
 ἡμᾶς δὲ πομπούς καὶ κομιστῆρας κόρης  
 τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης  
 ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως. ἔπειτα  
 οἶσθ' οὖν ὃ δρᾶσον; μὴτ' ἀποσπασθῆς βία 225  
 μὴτ' εἰς χερῶν ἀμιλλαν ἐξέλθης ἐμοί·  
 γίγνωσκε δ' ἄλκην, καὶ παρουσίαν κακῶν  
 τῶν σῶν. σοφόν τοι καὶν κακοῖς, ἃ δεῖ, φρονεῖν.  
 Ε. αἶ, αἶ· παρῆστηχ', ὡς ἔοικ', ἀγῶν μέγας,  
 πλήρης στεναγμῶν, οὐδὲ δακρύων κενός. 230  
 καγὰ γὰρ οὐκ ἔθνησκον, οὐ μὲν ἔχρην θανεῖν·  
 οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὄρεῷ  
 κακῶν κακ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.

The student will notice the difference in the quantity of κύρω, κύρω, and κύρω. Schaefer considers κυρωθεῖσαν merely as a gloss; observing that ψήφει κυρωθεῖσα is an expression suited to orators and prose writers, but not to the tragedians.

225. δρᾶσεις Ald. and most of the Mss.: but the *Lib. P.* and the *Codex Viteberg.* of Reiske have δρᾶσον, a slight error for δρᾶσον, a reading supported by Gregorius p. 8. and the Scholiast, whose words are these: Οἱ Ἀττικοὶ χρώνται τοῖς προστακτικοῖς ἀντὶ δριστικῶν. Μένανδρος: Οἶσθ' ὃ, τι ποιήσον, ἀντὶ τοῦ ὃ, τι ποιήσεις. τὴν αὐτὴν τρόπον καὶ Εὐριπίδης, οἶσθ' οὖν ὃ δρᾶσον, ἀντὶ τοῦ δρᾶσεις ἐξηγεῖται. The Ms. E. at first had δρᾶσεις; then δρᾶσον by the same hand, an error for δρᾶσον, as is evident from the marginal Scholion, in which passages are cited from Menander and Aristophanes. Δρᾶσον is in Aug. 3. as a various reading. In B. this note occurs, τινὲς γράφουσι δρᾶσον." Porson. "The imperative is used not unfrequently by the Attic poets, in a dependent proposition after οἶσθ' ὃ. Soph. *Ced. T.* 543. οἶσθ'

ὡς ποιήσον; knowest thou what thou hast to do? Eur. *Heracl.* 452. ἀλλ' οἶσθ' ὃ μοι σύμπρασον; Thus also in the third person. Eur. *Iph. T.* 1211. οἶσθα νῦν ἃ μοι γενέσθω. The phrase seems to have arisen from a transposition, for ποιήσον, οἶσθ' ὃ; γενέσθω μοι, οἶσθ' ὃ; as Plaut. *Rud.* iii. 5, 18. Tange, sed scin' quomodo?" *Matth. Gr. Gr.* § 511, 4. Cf. *Med.* 600.

μὴτ' ἀποσπ. β. Paraphr. ἵνα μὴ ἀφαιρεθῆς τὴν κόρην βία, μὴτε ἔξω τοῦ πρέποντος εἰς ἀγῶνα καὶ ἔριν τῶν ἐμῶν χερῶν ἔλθης. Eur. *Alc.* 656. εἰς ἐλεγχον ἐξελθάν.

228. "τι Edd. Mss. and Stob. p. 23. but *Aug.* 2. and *Eumathius de Ismenia et Ismenes amoribus* iv. p. 144. Besides the Tragedians are very partial to the introduction of the particle τοι in gnomes or brief moral sentiments." Porson.

230. οὐδὲ δ. κ. A pleonasm. *Od. B.* 220. Εἰ δέ κε τεθνεῖστος ἀκούσω, μὴδ' ἔόντος. *Il. Γ.* 92. "Ὀππότερος δέ κε νικήσῃ, κρείσσων τε γένηται.

233. κακῶν κακ'. The repetition of *κακός* is much affected by the tragic writers: see 586. 606. 833. 891.

εἰ δ' ἔστι τοῖς δούλοισι, τοὺς ἐλευθέρους  
 μὴ λυπρὰ, μὴδὲ καρδίας δηκτῆρια  
 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῶν,  
 ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τάδε.  
 Οδ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φοιῶ.  
 Εκ. οἶσθ' ἥνίκ' ἦλθες Ἰλίου κατὰ σκοπος,  
 δυσχλαίνιας ἄμορφος, ὁμμάτων τ' ἄπο  
 φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

234. ἔστι for ἔξεστι: cf. 238. Hipp. 705. ἀλλ' ἔστι καὶ τῶνδ' ὥστε σωθῆναι, τέκνον. Andr. 1079. οὐκ ἔστι τοὺς θανόντας ἐς φῶς μολεῖν.

τοὺς ἐλευθ. μὴ λ. — ἐξιστορῆσαι: verbs signifying to ask, inquire, as in Latin, take two accus.: see below, 974.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. Herod. ii. 74. ἱπποὶ ὄφριες, ἀνθρώπων οὐδαμῶς δηλῆμονες (from δηλεῖσθαι τινα) which do not harm men. Comp. iii. 109. Aesch. Ag. 1167. Ἴδ' γάρ μοι Παρίδος δλέθριοι φίλων (from δλεῖν, δλω) which have proved destructive to friends. Soph. Oed. T. 1437. Ἐρίπον με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου θνητῶν φανοῦμαι μηδενὸς προσήγορος, where I shall converse with no mortal, although the Scholiast (Brunek T. iv. p. 385.) takes προσήγορος as passive for προσαγορευόμενος. Soph. Ant. 1184. Παλλάδος θεῶς "Ὅπως ἰκομένην ἐγμάτων προσήγορος, ut ad Palladem preces facerem. See § 313. Eur. Hec. 239=235. καρδίας δηκτῆρια (δάκνειν τὴν καρδίαν) that afflict the heart, κέρτομα: 687=681. ἀρτιμαθὴς κακῶν, who has but lately been acquainted with misfortune: 1125=1117. "Ἐτοπας ὧν δὴ Τρωϊκῆς ἀλώσεως (ὑποπτεύειν τι) as he guessed the capture of Troy: Andr. 1197. τοῖσιν αὖ φόνιος πατρός. Thus Phoen. 216. πεδία περίρρυτα Σικελίας, for ἀ περιρρεῖ Σικελίαν.

See Musgr. and Porson on this passage. Med. 735. ἀνόμετος θεῶν, because ὀνόματι θεῶν was said for ἐκ θεῶν. Hence συνεργὸς τοῦ κοινοῦ ἀγαθοῦ Xen. Cyrop. iii. 3, 10. ὑποτελεῖ φόνον Thuc. i. 56. vii. 57. from τελεῖν φόνον: ἀλιτῆριοι τῆς θεοῦ, i. 126. from ἀλιτεῖν τὰν." Matth. Gr. Gr. § 322.

236. σοὶ μὲν εἰρῆσθαι χρεῶν, oportet te finem dicendi facere, tibi jam peroratum esse, Musgrave; who remarks that an allusion is made to the usual formula of terminating a speech, εἰρηται λόγος, Eur. Or. 1201. Ph. 1026. So in this play 1267. Polymestor says, εἰρηται γάρ, i. e. I have said what I wished, I have done.

238. φοβέω is construed with a gen. of the thing and a dat. of the person; the latter (σοὶ) is here omitted: Od. A. 379. οὐκ ἂν ἐγώ γε τοῦτων σοὶ φοβέομαι. Horace Sat. ii. 6, 86. neque illi Sepositi ciceris nec longæ invidit avenæ. See Matth. Gr. Gr. § 345.

241. "The true reading seems to be φόβου. Musgrave, δόλου. If the former is preferred, it must relate to the character of the suppliant; if the latter, to that of the spy. In Med. 205. Aldus has given φόνον, but Mss., Lascaris, Stobæus, and the Scholiast upon Sophocles have φόβου. In the verse preceding, if any one objects to the conjunction, for δυσχλαίνια τ' ἄμ. he may read δυσχλαίνιας ἄμορφος, which is more elegant, and used by Euripides himself, Hel. 424." Porson. Upon this exploit of Ulysses see Homer Od. A. 244. Eur. Rhes. 499, 710. It may be remarked in vindication of φόνον,



- Δδ. οἶδ' οὐ γὰρ ἄκρας καρδίας ἔφασκέ μου.  
 Ξκ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατέϊπ' ἐμοί;  
 Δδ. μεμνήμεθ' εἰς κίνδυνον ἐλθόντες μέγαν.  
 Ξκ. ἦψα δὲ γονάταν τῶν ἐμῶν ταπεινὸς ὢν; 245  
 Δδ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.  
 Ξκ. τί δὴτ' ἔλεξας, δοῦλος ὢν ἐμὸς τότε;  
 Δδ. πολλῶν λόγων εὐρέμαθ', ὥστε μὴ θανεῖν.  
 Ξκ. ἔσωσα δὴτά σ', ἐξέπεμψά τε χθονός;  
 Δδ. ὥστ' εἰσορᾷν γε φέγγος ἡλίου τόδε. 250  
 Ξκ. οὐκ οὐν κακύνει τοῖσδε τοῖς βουλευμασιν,  
 ὅς ἐξ ἐμοῦ μὲν ἔπαυες, οἷά φῃς παθεῖν,  
 δρᾶς δ' οὐδὲν ἡμᾶς εὔ, κακῶς δ', ὅσον δύναι; *Εὐνη*

That Homer mentions the infliction of wounds upon himself by Ulysses: *ἄκρον μιν πληγῆσιν ἀεικελίῃσι δαμάσας*. *Orph. Antig.* 1238. *Καὶ φυσίων ὀφείων κβάλλει πνοὴν Λευκῇ παρειᾷ φοινύλου παλάγματος*.

242. *ἄκρας καρδίας*, the surface of my heart. The same word *ἄκρος* however sometimes has an opposite sense: *Eur. Hipp.* 253. *Χρὴ γὰρ μετρίας εἰς ἀλλήλους Φιλίας θνητοὺς ἀνακίρνασθαι, καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς*, *Schol.* *τροπικῶς δὲ εἶπεν, τὸ βάθος τῆς ψυχῆς*.

243. I have followed Schæfer and Scholefield in putting a note of interrogation to this line, which it obviously requires.

244. *μεμν.—ἐλθ.*, I recollect that I perceived great peril: *αἰσθάνομαι, οἶδα, γινώσκω, ὁρῶ, ἡγέομαι, μέμνημαι* &c. Take after them a participle in the nomin. where the Latins would use the accus. and the infin. See below, 397. *Med.* 26. *Ovid Met.* ix. 544. *superata lateri Cogor*. *Horace Epist.* I. 7, 21. *dignis ait esse paratus*.

245. *ἦψα*, I aor. middle; *ἄπτω*, to bind, with an accus.; *ἄπτομαι*, to bind oneself, to clasp, or touch, with a gen.: cf. 273.

246. "For ἐνθανεῖν γε Brunck conjectures ἐντακῆναι." Porson. "Cf. Il.

A. 513. *Θέτις δ', ὡς ἤψατο γούναν, 'Ὅς ἔχετ' ἐμπεφυνῖα.'* *Schæf. Paraphr.* *ὡς τε δόξαι νεκρωθῆναι ἐν τοῖς σοῖς ἐνδύμασι τὴν ἐμὴν χεῖρα ὑπὸ τοῦ δέους: grasped with the energy of death: so that death alone could sever them: Horace Epist. i. 1, 85. Immoritur studiis. Something parallel occurs in Eur. Cycl. 571. Συνακθανεῖν δὲ σπῶντα χρὴ τῷ πάματι, i. e. should never be parted from.*

249. See *Med.* 476. *ἔσωσά σ' ὡς ἴσασιν Ἑλλήνων ὄσοι*, and Porson's note on the recurrence of the σ.

252. "Φῆς ought not to have the ι subscript." *Dawes Misc. Cr.* 264. Yet *Elmsl. Med.* 674. states that *φῆς* is written in a Bodleian Ms. of Plato, of a date prior to the subscription of the iota; acknowledging however that analogy ought to have greater weight in such points than the authority of Mss.

253. "*Δύναι* is a more Attic form, which I have now put in the place of *δύνη*. *Schol. Il. E.* 199. in *Townley's Ms.*: *δαμνᾶ· οἱ μὲν ὁμοίως τῷ πείρα ἐμείο γεραίέ· οἱ δὲ δῶριον αὐτὸ ἀπὸ τοῦ δάμναμαι· οὕτως Ἀρίσταρχος φησιν ἐπίστα (l. ἐπίσταται) δύναι· ἄλλον δὲ ἐπίστασαι. Schol. Od. A. 220. in the Harleian Ms. 5674. πείρα ἐμείο γεραίέ· καὶ ἐκφωνουμένου τοῦ ι· ὡς τὸ δύναι παρ' Ἀττικοῖς.*" Porson.

ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους  
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκουσθ' ἑμοί,  
 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,  
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.  
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι  
 εἰς τήνδε παῖδα ψῆφον ἄρισαν φόνου;  
 πότρεα τὸ χρεὴν σφ' ἐπήγαγ' ἀνθρωποφαγεῖν  
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει;  
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων,  
 εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον;  
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἰργασται κακόν.  
 Ἑλένην νιν αἰτεῖν χρεὶ τάφῳ προσφάγματα·  
 κείνη γὰρ ὤλεσέν νιν, εἰς Τροίαν τ' ἄγει.

254, 5. "Eustathius Od. Θ. p. 1593, 47=304, 46. where he refers to Soph. Aj. 523. (ἴθου δ' ἀπορρεῖ μῆστις ἐδ' πεπονθότος, Οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενὴς ἀνὴρ.)" Porson. σπέρμα, your race: so *seges* is used by Horace Epist. i. 7, 21.

258. ἀτὰρ τί δὴ κ. τ. λ. Yet what cunning scheme has occurred to them in decreeing the death of my daughter? The question involves two: 1. what led them to think of sacrificing a human victim? 2. why should they fix on my daughter?

260. "χρεὴν Aldus and Mss. which seems correct if taken for χρεῖναι according to Eustathius, Od. K. p. 1647, 37=381, 45. χρεῖν Brunck. Again Eust. Il. i. p. 751, 54=652, 32. Καὶ τὸ χρεῖναι δὲ ἀπαρίμφοτον, ὃ καὶ χρεῖν μονοσυλλάβως λέγεται παρὰ τε Εὐριπίδῃ καὶ Σοφοκλεῖ. Again ἀνθρωποφαγεῖν for ἀνθρωποκτονεῖν several Mss. Eustathius, Thom. Mag. v. χρεῖν. But ἀνθρωποκτονεῖν Eust. Il. T. p. 1179, 38=1244, 63." Porson. τὸ χρεῖν, necessity, fate, the will of the Gods: Herc. F. 824. τὸ χρεῖν νιν ἐξέσωσεν.

262. τοὺς κτανόντας for τὸν κτανόντα, i. e. Paris: see below, 387. 403.

263. "Canter has erroneously τίνει,

which would mean *pernas oblit*; τίνει is *dirigit*, the meaning being taken from a bow. In a passage of Aeschylus, Choëph. 649. τείσας Ald. Robertell." Porson.

264. The verbs ἐργάζομαι, ὀρᾶω, take two accusatives in poetic writers. So also ἔοργα and Homer, Il. Γ. 355. Ξεινοδόχο βέβαι: E. 175. καὶ δὴ κακὰ πολλὰ Τρῶας. Observe εἰργασται is he actively, in 1068. passively. note on 789.

265. "πρόσφαγμα Ald. προσφ in recent editions, which is corrected by Harl. King's Ms. of the Rociety, and seven others. An however, being well skilled in has restored the reading of Beck conjectures πρόσφαγμα out reason. See the note on 1051." Porson. The latter note to the use of the neuter plus σφάγματα for a single victim: see also Monk on Eur. Hipp. below 614. σκληρωμάτων for Elmsley on Eur. Heracl. 959. χρεῖν, to χρεῖ, he ought to αἰναι νιν αἰτεῖν means, he must ask 267. εἰ δ' αἰχμ. χρεῖ τιν' ἑκπ. captive must die. Cf. Med. 57



εἰ δ' αἰχμάλωτον χρεῖ τιν' ἔκκριτον θανεῖν,  
 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε  
 ἢ Τυνδαρεῖς γὰρ εἶδος εὐπρεπεστάτη,  
 ἀδικοῦσά θ' ἡμῶν οὐδὲν ἦσσαν εὐρέθη.

270

τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·  
 ἃ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,  
 ἄκουσον. ἦψα τῆς ἐμῆς, ὡς φῆς, χερὸς,  
 καὶ τῆσδε γράϊας, προσπίτνων, παρηίδος.  
 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγὰ,  
 χάριν τ' ἀπαιτῶ τὴν τόθ', ἵκετεύω τέ σε,  
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,  
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλλισ.

275

ταύτη γέγηθα, κάπιλήθομαι κακῶν  
 ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,  
 πόλις, τιθῆνη, βάκτρον, ἡγεμῶν ὁδοῦ.

280

268. "ὑπερβάλλουσιν J. meaning  
 υπερβάλλουσιν, as in Aug. 1. which is  
 God in itself, but proceeds from a  
 loss. ὑπερφέρειν, to excel, Soph. Œd.  
 - 381. C. 1007. Aristarchus in Sto-  
 tus Ecl. Eth. p. 171. ed. Grot. The  
 faces of Herodotus, iv. 74. viii. 138.  
 269. ix. 96. are collected by Portus.  
 ὑπερφέρειν Eur. Med. 1088. has the  
 same meaning," Porson.

271. τῷ μὲν δ. Thus far do I urge  
 my argument, contest this point on  
 general principles of justice and equity.  
 He then proceeds to allege her par-  
 ticular claims upon his gratitude.

274. "γραιῖας Ald. Perhaps we  
 should read with one of the Moscow  
 MSS. τῆς γραιῖας." Porson.

277. ἀποσπάσας, do not you, (Ulys-  
 es,) tear my daughter from me: μη-  
 κτάνητε, nor you, (the Greeks) slay  
 her.

278. Eur. Or. 234. ἄλλισ ἔχω τοῦ  
 χεῖν. Dawes, M. Cr. 45. has re-  
 marked that ἄλλισ is never construed  
 with a gen. in Homer.

279. "Eur. Or. 66. Ταύτη γέγηθε  
 Eurip. Hec.

κάπιλήθεται κακῶν." Porson. "Verbs  
 signifying to recollect, to forget, μνά-  
 σθαι, μνησθῆναι, μνήσασθαι, λανθάνειν  
 θαι, λήθεσθαι, and their compounds,  
 are followed by a gen., as μνήσασθε δὲ  
 θούριδος Ἀλκιῆς." Matth. Gr. Gr. § 325.

280. "A very similar idea is ex-  
 pressed in a passage cited by Alex.  
 Rhet. p. 578, 2. ed. Ald. from another  
 play of Euripides: 'ΑΛΛ' ἦδε μ' ἐξέ-  
 σωσεν ἥδε μοι τροφὸς, Μήτηρ, ἀδελφὴ,  
 δμῶς, ἀγκύρα, στέγη." Porson. See  
 his note on Eur. Or. 62. Il. Z. 429.  
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ  
 πότνια μήτηρ, Ἥδε κασιγνήτος, σὺ δέ  
 μοι θαλερὸς παράκοιτις.

281. πόλις, patria. Heraclid. 14. καὶ  
 πόλις μὲν οἴχεται. "Patriotism upon  
 a narrow scale, or attachment to a  
 particular commonwealth, (though it  
 was oftener only to a party in that  
 commonwealth) was common among  
 the Greeks; but even the pretension  
 to patriotism including all Greece, was  
 rare. The Greek term φιλόπατρις was  
 nearly synonymous with φιλόπολις.  
 To express the more liberal patriotism,

G

οὐ τοὺς κρατοῦντας χρεῖν κρατεῖν ἢ μὴ χρεῖαν,  
οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξαι αἰεὶ.  
καὶ γὰρ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἰμὶ ἐτι  
τὸν πάντα δ' ὄλβον ἡμαρ ἐν μ' ἀφείλετο.  
ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με,  
οἴκτειρον. ἐλθὼν δ' εἰς Ἀχαιῶν στρατὸν,  
παρηγόρησον, ὥς ἀποκτείνειν φθόνος  
γυναῖκας, αἵς τοπρῶτον οὐκ ἐκτείνετε  
βαμῶν ἀποσπάσαντες, ἀλλ' ὠκτείρατε.  
νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος  
καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.  
τὸ δ' ἀξίωμα, καὶ κακῶς λέγῃς, τὸ σὸν

285

290

extending to the whole nation, the Greeks used the term φιλέλλην." Mitford's History of Greece vi. p. 148.

282. "χρῆ Edd. and Mss. δεῖ Brunck, from conjecture, in consequence of χρεῶν which follows so near. For the same reason in 969. he has changed χρῆ into δεῖ. Who after this would suppose that in the Bacchæ 507. (515.) which play he edited with the He-cuba, he should have left, ὅτι γὰρ μὴ χρεῶν, οὐτοι χρεῶν παθεῖν? Stobæus also p. 435. ed. Grot. has χρῆ, and also τὸν κρατοῦντα, but the usual reading is better." Porson.

283. "πράττειν not a few Mss. Again for οὐκ εἰμὶ ἐτι J. has οὐκέτ' εἰμὶ, Harl. Barocc. 37. δοῦλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἰμὶ ἐτι Stobæus." Porson. ἦν ποτ', sc. εὐτυχούσα.

285. Verbs signifying to take anything from one, take two accus. Il. A. 275. μηδὲ σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κούρην: O. 462. (Zeus) Τει-κρον Τελαμῶνιον εὖχος ἀπηύρα. Matth. Gr. Gr. § 412.

287. "Both here and in 508. 519. Brunck and Beck have edited Ἀχαιῶ-κας, from what motive I know not. Ἀχαιῶκας is the Attic form, in which most of the Mss. coincide. For no notice is to be taken of the opinion of

that excellent critic Franciscus Oudinus, who contends (*Misc. Obs. Not. Vol. V. p. 431.*) that a must be short from the Attic word forsooth *Judicium* in Juvenal xiv. 101." Porson.

289. Compare Eur. *Heracl.* 961. Οὐκ ἔστιν ὅσον τόνδε σοὶ κατακταίν-

— Οὐκ ὄντιν', ἂν γε ζῶντ' ἔλυσεν ἡ μάχη.—ΑΛ. Χρῆν τόνδε μὴ ζῆν, καὶ ὄντ' ἄρα φάος τόδε. ΑΓ. Τότ' ἤδυσεν πρῶτον οὐ θανάτῳ δεῖ: 1009. Νῦν οὐκ ἐπειδὴ μ' οὐ διάλεσαν τότε Πρόθυμα ὄντα, τοῖσιν Ἑλλήνων νόμοις Οὐκ ἄρτι εἰμι τῷ κτανόντι καταθάνων. Thuc. iii. 58. προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε, καὶ χεῖρας προίσχονμένους· ὃ δὲ νόμος τοῖς Ἑλλήσι μὴ κτείνειν τοῦτο. By φθόνος Musgrave understands *ira Deorum, Nemesis*: as in *Orest.* 963. φθόνος νῦν εἰλε θεῶν. But it must probably here signify, an invidious, odious, censurable proceeding.

293. "λέγῃ all the old editions and Mss. with Gellius xi. 4. and Stobæus p. 173. ["Thus also Tzetzæz *Exeg.* in *Iliad.* p. 5, 14. Τὸ γὰρ ἀξίωμα τοῦτο κατὰ τὸν Εὐριπίδην, καὶ κακῶς λέγῃς, ἔπειθεν." *Schaf.*] But Muretus *Opp.* T. iii. p. 593. has tacitly corrected λέγῃς: which critics in general approve. For when the Greeks express a person by a circumlocution, they return as soon as possible to the person



τείσει· λόγος γὰρ ἐκ τ' ἀδοξούντων ἰὼν,  
κακ τῶν δοκούντων αὐτός, οὐ ταυτὸν σθένει.

295

290. τίς ἔστιν οὕτω στρεβρὸς ἀνθρώπου φύσις,  
ἥ τις, γόνων σῶν καὶ μακρῶν ὀδυρμάτων  
κλύουσα θρήνους, οὐκ ἂν ἐκβάλοι δάκρυ;

self. ["Not always. Lucian certainly has departed from the rule, Tragedopod. 312. T. iii. p. 662. Οὕτε διὰς βρονταῖς Σαλμάνεος ἤρισε βλα, 'ΑΛΛ' ἔθανε ψολόεντι δαμείσῃ θεοῦ φρένα βέλει. Compare also Euripides below v. 301." Schaf.] Homer therefore never says βλή 'Ηρακλεῖν, ἥπερ, but βλή 'Ηρακλεῖν, ὅπερ. In Il. T. 415. indeed we meet with, Νῶϊ δὲ καὶ κεν ἄμα πνοῇ Ζεφύροιο θέοιμεν, "Ἦνπερ ελαφροτάτην φάσ' ἔμμεναι, but the Scholiast on Apoll. Rh. ii. 276. furnishes us with Τόνπερ ελαφρότατον. Thus a few lines before, Hecuba, after having said φίλον γένειον, proceeds with ἐλθὼν, not ἐλθόν. Those who construe λέγῃ with τὸ ἄξιμα, would have Euripides use the idiom of the modern Italians or French. *Si VOTRE GRAND-PERE vous dit, ELLE verroit bientôt, que je ne lui ai rien dit, que de véritable.* Heath defends the common reading on another principle, namely, by making λέγῃ to be the middle voice. But the instances which he brings from Homer are nothing to the purpose; the *Attics* never say λέγομαι for λέγω. In Soph. Oed. C. 1186. λέγεται is passive, as it always is in the Tragic writers. Photius Ms. λέξετα λεχθήσεται. Compare v. 895." Porson. "To the instances from Homer collected by Porson, add Od. N. 20. καὶ τὰ μὲν εὖ κατέσχε' ἱερὸν μένος 'Αλκινόοιο, Αὐτὸς δ' ἰὼν διὰ νηὸς: and compare Il. A. 690. 'Ελθὼν γάρ β' ἐδάσσατο βλή 'Ηρακλεῖν." Schaf.

294. "πειθεi Aug. 1. Harl. and Brunck's *membrana*, which tense agrees with νικᾷ which is the reading of Gellius (N. A. xi. 4.) The Ms. E. also has πείθει, but erased. If this reading be preferred, render it: *vincere solet, not vincit* [vincit?] Ennius

has thus turned these three verses: *Hæc tu etsi pervorse dices, facile Achivos flexeris; Nam opulenti quum loquuntur pariter atque ignobiles, Eadem dicta eademque oratio æqua non æque valet.*" Porson.

295. τῶν δοκούντων, Paraphr. ἤτοι ἐξ ἐνδόξων καὶ ἐντίμων. Eur. Heracl. 897. Τερπνὸν δέ τι καὶ φίλων ἐρ' Εὐτυχίαν ἰδέσθαι Τῶν πάρος οὐ δοκούντων, qui nullo antea in numero habebantur. Tro. 608. 'Ορᾷ τὰ τῶν θεῶν, ὥς τὰ μὲν πυργούσ' ἄνω τὰ μὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπόλεσαν.

"αὐτὸς without the article does not mean idem, but ipse. H. Stephens therefore in the Preface to his *Thesaurus Linguae Græcæ* cites αὐτός. But I have edited αὐτὸς from the rule laid down by Dawes, and from the principles of analogy. Eustathius on Il. B. p. 209, 10=158, 25. and elsewhere cites ὁ αὐτός." Porson.

296. "Οὐκ ἔστιν Aldus and Mss. But Gregorius de Dial. p. 26. has Τίς. A negative frequently usurps the place of an interrogative. See the note on Orest. 792. where I think I have rightly restored ποῦ for οὐ in the passage from Alexis. The same substitution must also take place in Aristoph. Eccl. 935. ποῦ γὰρ ἀνασχετὸν τοῦτό γ' ελευθέρῃ;" Porson.

298. "Musgr. first conjectures θρήνους, then γλήνους: but without necessity. Such pleonasmis abound in the Tragedians, and are sometimes reciprocal, as in Tro. 609. Euripides says θρήνων ὀδυρμοί. Thus κοίτας λέκτρον Med. 436. λέκτρον κοίτας Alc. 946. The example in Soph. Antig. 424. is remarkable, ὥς ὅταν κενὴς Εὐνῆς νεοσσῶν ὄφρανδν βλάβῃ λέχος. Besides γλήνους would violate the metre. Dawes has laid down his

Οδ. Ἐκάβη, διδάσκου, μὴδὲ τῷ θυμουμένῳ  
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί.  
 ἐγὼ τὸ μὲν σὸν σῶμ', ὕφ' οὔπερ ἡτύχουν,  
 σῶζ' εἰς ἱτοιμός εἰμι, κούκ ἄλλως λέγω.  
 ἃ δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,  
 Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ  
 σὴν παιδα δοῦναι σφάγιον ἐξαιτουμένῳ.  
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,  
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ᾖ ἀνὴρ  
 μὴδ' ἐφ' ἑρπύλλῃ τῶν κακίωνων πλέον.  
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,  
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ.  
 οὐκ οὐκ τοδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ

300

303

310

canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Æschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In *Med.* 1252. if the reading is correct, we must tolerate ἐβλασταν as a liberty taken by the Chorus. In *Troad.* 1261. ἐλπίδας ἐν σοὶ κατέκναψε βίον: read κατέκναψε. The passage in the *Electra* 1021. Γυναῖκά, γλώσση πικρότης ἐνεστί τις, I consider as corrupt." Porson.

ἐκβ. δάκρυ. Eur. *Herac.* 130. ὥστε μ' ἐκβαλεῖν οἴκῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. *Æn.* ii. 8. Quis talia fando Myrmidonum, Dolorumque, aut duri miles Ulysssei Temporet lacrymis?

299. 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμουμένῳ. Schol. τῷ θυμῷ. Thus in *Orest.* 204. τῷ λίαν παρεμένῳ, by excessive weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνάτω τὸ μὲν δεδιὸς αὐτοῦ (τὸ δέος) ἰσχνὸν ἔχον τοὺς ἐναντίους μάλλον φοβήσων, τὸ δὲ θαρσοῦν (τὸ θάρρος) μὴ δεξαμένου, ἀσθενὲς

ὃν πρὸς ἰσχνότας τοὺς ἐχθροὺς ἀεὶ ἑσπερον ἐσόμενος: 43. ἐν τῷ τῷ αὐτοῦ ἀξιοῦντι, for ἀξιώματι: 142. ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, through want of practice. Eur. *Iph.* A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 670. To the instances from Thuc., Bloomfield adds the following: ii. 61. τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἔρχειν, the host which the city has by means of his command: iii. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης: vii. 83. τὸ ἡσυχάζειν τῷ νυκτός.

308. φέρηται, the middle voice, carries off for himself, receives. Κακίωνων: the penultima of comparatives in ἰων is long in the Attic, short in the Ionic.

309. "Translate thus: Dignus Achilles, qui a nobis honorem accipiat. Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιον ὅμιν ὁ ποιητής. Pac. 918. Πολλῶν γὰρ ὅμιν ἄξιον Τρυγαῖος εἶναι μόνους ἐγώ. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brückner has assented with respect to the former." Porson.

311. βλέποντι fur ζῶντι: *Iph.* T. 717. ἐπεὶ σ' ἐγὼ θανόντα μάλλιν θ'

χρώμεσθ', ἐπεὶ δ' ὅλωλε, μὴ χρώμεσθ' ἔτι;  
 εἰεν· τί δῆτ' ἔρεϊ τις, ἦν τις αὖ φανῇ  
 στρατοῦ τ' ἄθροισις, πολεμίων τ' ἀγωνία;  
 πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν, 315  
 τὸν κατθανόντ' ὀρώντες οὐ τιμώμενον;  
 καὶ μὴν ἔμοιγε ζῶντι μὲν κατ' ἡμέραν,  
 καὶ σμίκε' ἔχοιμι, πάντ' ἂν ἀρκοῦντως ἔχοι,  
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον  
 τὸν ἐμὸν ὀρεῖσθαι· διὰ μακροῦ γὰρ ἡ χάρις. 320  
 εἰ δ' οἰκτρὰ πάσχειν φῆς, τάδ' ἀντάκούέ μου.  
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἦσπον ἄθλιναι,  
 γράϊται γυναῖκες, ἡδὲ πρεσβύται, σέθεν,  
 νύμφαι τ' ἀρίστων νυμφίων τητάμεναι,  
 ὣν ἡδὲ κεῖνθι σάματ' Ἰδαία κόνις. 325  
 τόλμα τάδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν  
 τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὀφλήσομεν.

βλέπονθ' ἔξω φίλον. Alcest. 143. Καὶ  
 τῷ δὲ αὐτῷ κατθανόντι τε καὶ βλέποντι;  
 Tro. 628. Οὐ ταῦτόν, ὦ παῖ, τῷ βλέ-  
 ποντι τὸ κατθανεῖν. In other places we  
 have φίλον, φῶς or φῶς, (602.) φῶς  
 φίλον supplied.

312. "ὅλωλε. Branch from his  
*metamorphose* has edited ἀπεστί. Por-  
 son. μὴ χρώμεσθ' ἔτι, ὡς φίλον, we  
 treat him so no longer.

313. εἰεν frequently precedes an in-  
 terrogation: Phœn. 856. 1609. Hipp.  
 297. Med. 386.

318. "σμίκερον" not few Mss.; the  
 transcribers either supposing that the  
 first syllable in *σμίκερος* might be short-  
 ened, or being unconcerned about the  
 anapest in the second foot. Thus  
 below 336. *τινα* for *τι* Cant. J. But  
*σμίκερ'* is supported by Eustathius, II.  
 α. p. 462, 16=351, 49. ὅς ζῶν μὲν  
 ἀντάκουε ἔχει καὶ ἐπὶ μικροῖς." Por-  
 son. Schæfer would punctuate thus:  
 [ᾧ] μὲν, κατ' ἡμέραν καὶ σ. ε. and, in  
 good truth, whilst I am alive, even if I

have but little for each day, all my  
 wants would be supplied.

319. "ἀξιοῦν, to honor, as Heracl.  
 921. Soph. Aj. 1114. οὐ γὰρ ἤξιον τοῦ  
 μηδένος. Eustathius quoting this pas-  
 sage on II. H. p. 666, 46=535, 12.  
 K. 801, 53=720, 16. has στεφανού-  
 μενον, being, I imagine, more familiar  
 to his time, although he might have  
 got it from v. 126. above. Thus also  
 a gloss in a Cambridge Ms. τιμώ-  
 μενον, στεφόμενον. Thomas Magister  
 under ἀξίω cites the passage without  
 any variation." Porson.

320. διὰ μακροῦ, sc. χρόνον, 'a mo-  
 nument to late posterity.' Potter.

323. "The Homeric ἡδὲ (says Valck.  
 on Phœniss. 1683.) ought not to be  
 obtruded upon an Attic Tragic writer;  
 not recollecting an instance from Herc.  
 Fur. 30. 'Ἀμφίον' ἡδὲ Ζῆδον ἐκγόνω  
 Διὸς, quoted by himself on Phœn. 609.  
 (615.)" Porson.

327. ἀμαθίαν ὀφλήσομεν, will incur  
 the imputation of, Soph. Ant. 1028.



οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
ἡγεῖσθε, μήτε τοὺς καλῶς τεθνηκότας  
θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ,  
ὕμεις δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.

Χο. αἶ, αἶ· τὸ δούλον ὡς κακὸν πεφυκέναι,  
τολμᾶν θ' ἂ μὴ χρῆ, τῇ βίᾳ νικώμενον.

Εκ. ᾧ θύγατερ, οἱ μοὶ μὲν λόγοι πρὸς αἰθέρα  
φρουδοί, μάτην ῥιφέντες ἀμφὶ σοῦ φόνου  
σύ δ' εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,  
σπούδαζε, πάσας, ὥστ' ἀηδόνης στόμα,  
φθογγὰς ἰῆσα, μὴ στρεβλῆναι βίου.  
πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσεὺς γόνυ,

Αἰθαδία τοι σκαϊότη' ὀφλισκάνει. Eur. Alc. 1112. μαρίαν δ' ὀφλισκάνεις. Dem. Olynth. 1. fin. Ἀρὰ γε ὁρᾶτε καὶ καταμαρτάνετε, ἐφ' ἑκάστου τούτων, ἡλικίᾳ ἢ ὠφληκότες παράνοιαν ἦτε, εἴ τι τοιοῦτον ἐτυχάνετε ἐψηφισμένοι; Eur. Med. 405. οὐ γελῶτα δὲ σ' ὄφλειν τοῖς Σισυφείοις. This Grecism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis Debes ludibrium, cave.

328. "δὴ recent editions; I have replaced δὲ from Ald. and Mss." Porson.

329. ἡγεῖσθε and θαυμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μὴτ' οὖν ἐκεῖνοί ποτε παύσαντο, εἰ ἂρ' εὐξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθὸν τι ποιοῦντας μήτε τιμῶντες μήτε θαυμάζοντες, μήθ' ὕμεις πάναντ' αὐτοῖς τοὺς μὲν εὐεργέτας τιμῶντες. This use of θαυμάζω for colo, honore, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215. illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42. te profugus Scythes Miratur, o tutela præsens Italiae, domiaæque Romæ. Construe thus from v. 326. But we Greeks, if we judge ill in honoring a brave man, will submit to the imputation of folly.

And do you, Barbarians, continue not to consider those your friends who are so, and to pay no respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve.

332. "πέφυκ' αἶ is the common reading; and so in Stobæus lxi. p. 237. πεφυκέναι Ald. and a considerable number of Mss. together with Eumathius viii. p. 301. But all have τολμᾶ in the next line, to which I have added a letter. For τ is very easily omitted, being frequently represented in Mss. by a thin stroke. Again κρατούμενον Stobæus, and the Ms. J. as a various reading." Porson. The construction is: ὥς κακὸν (ἐστὶ) τὸ πεφυκέναι δούλον: πεφυκέναι for εἶναι: as φῶναι Med. 522. δεῖ μ', εἰ לוκε, μὴ κακὸν φῶναι λέγειν.

334. "ὁδοί Ald. οἱ μοὶ Brunck, and also a Harlejan Ms.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by crasis." Porson.

335. "Brunck would prefer ριφότες, because the Tragedians generally are partial to the first aorist. And indeed the Ms. E. has ριφότες, although

πείθ' ἔχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340  
 τῶδε, τὴν σὴν ἄστ' ἐποικτεῖραι τύχην.  
 ἰρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος  
 τόντα χεῖρα, καὶ πρόσωπον ἔμπαλιν  
 φοντα, μή σου προσθίγω γενειάδος.  
 εἰ πέφευγας τὸν ἐμὸν ἰκέσιον Δία, 345  
 φομαί γε, τοῦ τ' ἀναγκαίου χάριν,  
 ἵν τε χεῖζουσ'. εἰ δὲ μὴ βουλῆσομαι,  
 ἢ φανοῦμαι, καὶ φιλόψυχος γυνή.  
 ἄρ με δεῖ ζῆν, ἢ πατὴρ μὲν ἦν ἀναξ  
 γῶν ἀπάντων τοῦτό μοι πρῶτον βίου. 350  
 τ' ἐθρέφθην ἐλπίδων καλῶν ὕπο,  
 ἡλεῦσι νύμφῃ, ζῆλον οὐ σμικρὸν γάμων  
 σ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι.  
 οἶνα δ', ἢ δύστηνος, Ἰδαίαισιν ἦν  
 ἡξί, παρθένοισ τ' ἀπόβλεπτος μέτα, 355  
 θεῇσι, πλὴν τὸ κατθανεῖν μόνον.

erased." Porson. See the  
 scen. 986.

εἰθ', endeavor to persuade  
 Fed. 345. οἰκτερεῖ δ' αὐτούς·  
 παῖδων πατὴρ Πέφυκας· εἰκὸς  
 ὕνοϊν σ' ἔχειν. II. Q. 486.  
 932.

τοῦμπαλιν Ald. ἔμπαλιν  
 s. and Eustathius on II. A.  
 =97, 31. with no difference  
 ense, but a most important  
 the metre. My meaning  
 ps be better understood by  
 that very few verses are to  
 in the Tragedians like the  
 beginning of the Ion, "Ἄτλας  
 τι νῶτοισ οὐρανόν." Porson.  
 te on Phoen. 1419. and Por-  
 ace p. xiii.

ν ἐμὸν ἰκέσιον Δία, Paraphr.  
 κείαν. Schol. οἱ ἰκετεύον-  
 ον Δία προέτεινον. Od. N.  
 s σφέας τίσαιο ἰκετήσιος.  
 escaped the vengeance of  
 h would fall on you for re-

jecting me a suppliant: inasmuch as I  
 will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is  
 given by Brunck from his *membrana*:  
 the Ms. N. has σε, and σοι written  
 above it: γε having been first changed  
 into σε, and then σε into σοι on ac-  
 count of the construction. Cleanthes  
 in Epictetus Enchir. 77. confirms γε  
 by his imitation: "Ἄγον δέ μ', ὦ Ζεῦ,  
 καὶ σύ γ' ἢ πεπρωμένη. Ὅποι ποθ' ὑμῖν  
 εἰμι διατεταγμένος. Ὅς ἔφομαί γ' ἄκο-  
 νος· ἦν δὲ μὴ θέλω, κακὸς γενόμενος,  
 οὐδὲν ἥσσον ἔφομαι. Perhaps both  
 would have written better thus, κακὸς  
 (κακῇ) φανοῦμαι, κούδεν ἥσσον ἔφομαι."  
 Porson.

355. "παρθένοισ τ' Ald. [See note  
 on 298.] But King *παρθένοισ τ'* from  
 Mss.; and thus the *membr. Cant. J.*  
*M. N. R.* *παρθένοισ* without the con-  
 junction, others. Canter μέγα for μέτα,  
 without reason." Porson.

356. "Others *θεοῖσιν*." Porson.  
 πλὴν τὸ κατθανεῖν. "The infin. with

νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα  
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·  
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένα  
 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται,  
 τὴν Ἑκτορός τε χιτῶνα πολλῶν κάσιν·  
 προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,  
 σαίρειν τε δῶμα, κερκίσιν τ' ἐφειστάναι,  
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·  
 λέχη δὲ τὰμὰ δοῦλος ὠνητὸς ποθεῖν  
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.

the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—*With regard to, as far as concerns*, both at the beginning of a proposition, and after some words. Xen. Cyr. i. 6, 18. vii. 5, 46. Eur. Hec. 356. ἴση θεοῖσι, πλὴν τὸ καταναεῖν μόνον." Matth. Gr. Gr. § 542. Obs. 4. b.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἐόντα. Aristophanes Ran. 733. Οὐτε γὰρ τοῦτοισιν ὁσιν οὐ κεκλιβηλευμένοις. Menander in Stobæus iv. p. 53, 38. Ἐπὶν ἐν ἀγαθοῖς εὐνοούμενός τις ὢν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Æschin. c. Timarch. p. 69. Reisk. Καίπερ δημολογουμένου τοῦ πράγματος ὄντος.

359. δεσποτῶν—ὅστις. "The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case ὅστις or ὅς ἂν is commonly put. Il. Π. 621. χαλεπὸν σε—πάντων ἀνθρώπων σβέσαι μένος, ὅς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. Od. φ. 293. Οἶνός σε τρώει με-

ληθῆς, ὅστε καὶ ἄλλους Βλάμιν χανδὸν ἔλθῃ. Comp. ib. 3 Antig. 707. Ὅστις γὰρ αὐτὸς μόνος δοκεῖ, ἢ γλῶσσαν, ἢ ἢ ψυχὴν ἔχειν, οὐτοὶ διατιθέσθην κακοί." Matth. Gr. Gr. See also Brunck on Soph. Monk on Eur. Hipp. 78. duces an instance of this Græc. Tibullus i. 6, 39. Tunc pro quisque colit arte capilli effuso cui toga laxa sinu. double ἂν, see Matth. Gr. G.

361. "χιτῶνα πολλῶν" Brunck, who conjectures κάλῳν: to no purpose." Porson.

362. "Thus Ald. Some have probed, which does no sense so well." Porson. He: Ἐπεὶ δ' ἀνάγκην προστίθης ἢ, Such repetitions as ἀνάγκην κάσει in v. 364. seem to be rather affected by the Tr comp. 223. θύματος δ' ἐπισπρέψ τ' ἐπέστη τοῦδε καὶς Ἀ; ἀνάγκην σ. Hecuba in Tro presses her fears that she compelled to undergo similitudes: τοῦτοίς με προσθήσουσι λάτρην Κλήδας φυλάσσειν, τὴν Ἑκτορα, ἢ σιτοποιεῖν κ. τ. drom. 164. δεῖ σ', ἀπὸ τῶν πη φρονιμάτων, Πιτῆται ταπειν πεσεῖν τ' ἐμὸν γόνυ, Ζαῖρε τοῦμόν: the words of Hei Andromache.

ἀφίημι ὁμμάτων ἐλεύθερον  
 τὸδ', Αἶδῃ προστιθεῖς ἐμὸν δέμας.  
 Ὀδυσσεύ, καὶ διέργασαί μ' ἄγων  
 τίδος γὰρ, οὔτε του δόξης ὄρῳ 370  
 παρ' ἡμῖν, ὥς ποτ' εὖ πράξαί με χρεῖ.  
 τὸ δ' ἡμῖν μηδὲν ἐμποδῶν γένη  
 κ, μήτε δρῶσα· συμβούλου δέ μοι  
 τρεῖς αἰσχυρῶν μὴ κατ' ἀξίαν τυχεῖν.  
 ἀρ οὐκ εἴωθε γεύεσθαι κακῶν, 375  
 ἐν, ἀλγεί δ', αὐχέν' ἐντιθεῖς ζυγῷ.  
 ἂν εἴη μᾶλλον εὐτυχέστερος,

a, no indeed; Elmsley l. 987.—ἀφίημι φέγγος rior, as βλέπω for rivo,

δν μ' Ald. Some Mss. is very nearly the true by taking away a small e must read "Αγ' οὖν as agister v. διαχωρῶμαι." ασαι, dispatch me; so and conficio in Latin. th ended him." Shakspeare.

nilar collocation of tis h. Prom. 21. "Ἴν' οὐτε μορφὴν βροτῶν Ὀψεί. οὐτ' εἰ χρηστὸς, οὐτ' e below 1161." Porson. , expectation from any

is possible: see Med.

, Ald. here and else- and similar Dorisms ed on the authority of h the approbation of n. 11." Porson.

δὲ Ald. Mss. vary." σα, μήτε δρῶσα, i. e. Soph. Phil. 770. πρὸς κόντα μήτ' ἄκοντα. A occurs in Virg. Æn. i. alter, Nec pietate fuit et armis.

374. μὴ κατ' ἀξίαν: 855. χρῆσθαι μὴ κατὰ γνώμην τρόποις: Med. 771. δεχου δὲ μὴ πρὸς ἡδονὴν λόγους.

375. γεύεσθαι κακῶν, to experience distress. Eur. Herc. F. 1356. Ἀτὰρ πόνων δὴ μυρίων ἐγευσάμην. Soph. Trach. 1103. Ἄλλων τε μόχθων μυρίων ἐγευσάμην. Antig. 582. κακῶν ἄγευστος. In the Scriptures we meet with the expression γεύομαι θανάτου. The student will observe the difference between the active and middle voices: γεύω, to make another taste, γεύομαι, to make oneself taste, to taste: thus Herod. vii. 46. Ὁ δὲ θεὸς, γλυκύν γεύσας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσκειται ἔδω, having given us a taste of. "The Latins use the verb gustare in a similar sense: Herus meus hic quidem est; gustare ejus sermonem volo. Plaut. Mostel. v. 1, 15. Et tu, Galba, quandoque degustabis imperium. Tac. Ann. vi. 20." Review of this ed. of the Hecuba, in the Literary Chronicle and Weekly Review for January 27. 1827.

377. μᾶλλον εὐτυχέστερος. "The adv. μᾶλλον is often put with the comparative. Herod. i. 31. Ὡς ἄμεινον εἴη ἀνθρώπῳ τεθῆναι μᾶλλον ἢ ζῶειν: 32. μᾶλλον ὀλβιώτερός ἐστι, and in Homer, Il. Ὡ. 203. ῥηϊτέροι μᾶλλον. Æsch. S. c. Th. 675. Τίς ἄλλος μᾶλλον ἐνδικώτερος; Isocr. Archid. 138. πολὺ μᾶλ-

- ἡ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.  
 Χο. δεινὸς χαρακτήρ, ἀπίσημος ἐν βροτοῖς,  
 ἰσθλῶν γενέσθαι, ἀπὶ μείζον ἔρχεται  
 τῆς εὐγενείας ὄνομα τοῖσιν ἄξιοις.  
 Εκ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ  
 λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
 χάριν γενέσθαι παιδί, καὶ φόγον φυγεῖν  
 ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείνετε·  
 ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως,  
 πεντεῖτε, μὴ φείδεσθ'· ἐγὼ τέκον Πάριν,  
 ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.  
 Οδ. οὐ σ', ὦ γεραιά, κατθανεῖν Ἀχιλλέως  
 φάντασμά· Ἀχαιοὺς, ἀλλὰ τήνδ', ἠτήσατο.  
 Εκ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,

λον κρεῖττον." Matth. Gr. Gr. § 458. Soph. Antig. 1210. μᾶλλον ἄσπον. Eur. Hipp. 487. μᾶλλον ἀλγίων κλύειν. For instances of a double superlative see 624. "So *magis* amongst the Latins. Nam nisi qui argentum dederit, nugas egerit, Qui dederit *magis* majores nugas egerit. Plaut. Menæchm. Prol. 55. Nam *magis* multo patior facilius verba. Id. Menæchm. v. 6, 13." Lit. Chron. l. c.

378. "ζῆν ἐν κακοῖς Stobæus p. 133. ed. Grot. but μὴ καλῶς p. 501. for κακῶν 375. Stobæus has πόνων." Porson.

379. χαρακτήρ, the stamp or impression upon coins, from χαράσσω: strong and deeply stamped is the impress of nobility: comp. Med. 516—519. Hipp. 102.

380. ἰσθλῶν γενέσθαι. "The gen. expresses the person or thing from which any thing proceeds, and is to be rendered by the preposition *ab, ex, from*.—In the same relation stand εἶναι, γίνεσθαι with the gen. Xen. Cyr. i. 2. 1. Πατὴρ μὲν δὴ λέγεται Κύριος γενέσθαι Καμβύσου, μητρὸς δὲ δημολογεῖται Μανδάνης γενέσθαι, natus esse dicitur patre Camb. Eur. Hec.

380. Thus also ποταμοῦ (κατὰ) εἶναι, Διὸς εἶναι γενεήν, Il. 6. 1. Again, Eur. Iph. A. 407. Δαίμων τοῦ μοι πατρὸς ἐκ ταύτου γενάει; gen. is used even with passives. Med. 800. οὕτε τῆς νεογέννητοῦ καὶ τεκνώσει παῖδα, with which οὕτως ἐκ is put." Matth. Gr. Gr. § 375. below 420.

ἐπὶ μείζον ἔρχεται, increases, an accession: Eur. Med. 903. καὶ προβαλὴν μείζον ἢ τὸ νῦν κακόν.

381. "τοῦνομα Ald., which B and Beck have recalled. But has properly given ὄνομα, from: no doubt, for thus it is read in 1. 2. 3. C. Cant. E. Harl. L. 3. 4. The copies of Stobæus fluctuate between ὄνομα and τ' ὄνομα, also ὄνομα." Porson.

387. "ἔτεκον ἐγὼ is edited Brunck, in opposition to Mss. even with the consent of Mss. be objectionable." Porson.

391. Ὑμεῖς δέ μ' ἀλλά: Eur. 565. καὶ ὅ' ἀλλὰ τοῦδε χρῆζε, "Vim particulæ ἀλλὰ in hac locutione non debent negligere tirones. ficit, εἰ μὴ τοῦτο δρᾶν θέλει. verde, then. Vide nostrum Phœ-



καὶ οἷς τόσον πᾶμ' αἵματος γενήσεται  
γαία, νεκρῶ τε τῷ τὰδ' ἐξαιτουμένῃ.

Οδ. ἄλλος κῆρης σῆς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.

395

Εκ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

Οδ. πῶς; οὐ γὰρ οἶδα δεσποτὰς κεκτημένος.

Εκ. ὅποια κισσὸς δρυὸς, ὅπως τῆσδ' ἐξομαι.

Med. 942." Elmsley. Soph. Antig.  
562. Τί δῆτ' ἂν ἀλλὰ νῦν σ' ἐπαφελοῖμ'  
γῆ; Electr. 412. "Ὁ θεὸς πατρός,  
ἐγγένεσθέ γ' ἀλλὰ νῦν.

392. "πῶμ' Mss. and editions; but  
this form was unknown to the Attics;  
as is clearly proved by one argument.  
There are many places, in which the  
metre requires πῶμα; none, where it  
requires πῶμα; few, where it can admit  
it." Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἄλλος τὸ μητρὸς  
αἷμα. Iph. T. 1014=978. ἄλλος τὸ κείνης  
αἷμα, sc. ἐστὶ: cf. Hec. 530.

395. "ὠφείλομεν Ald. ὠφείλομεν  
the edd. of Barnes, King, Brunck;  
and thus Aug. 1. 2. H. J. N. But  
the preponderance is in favor of ὠφέ-  
λομεν, which I have now restored,  
having formerly too hastily agreed with  
Brunck." Porson. Paraphr. εἴθε μηδὲ  
τόνδε (θάνατον) ὠφείλομεν ποιεῖσθαι,  
utinam, and I wish that this were not  
necessary! Eur. Iph. A. 1303. μή ποτ'  
ὠφέλε (Priamus) τὸν ἀμφὶ βουσί βου-  
κόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ  
τὸ λευκὸν ὕδωρ. Dem. in Aristog. 783,  
23. ὠφέλε γὰρ μηδὲς ἄλλος Ἀριστογεί-  
τῳ χαίρειν. See Matth. Gr. Gr. §  
313. Obs. 3.

397. Schol. τὸ οἶδα κεκτημένος οὐκ  
ἔστι περίφρασις, ἀλλ' Ἀττικὴ σύνταξις,  
ὅτι τοῦ κέκτημαι. Thuc. vi. 64. εἰδότες  
οὐκ ἔν- ὁμοίως δυνάμεντες, that they  
would not have been equally able to  
εἰσέταμαι, ἵσται, and other verbs of  
similar signification have the same con-  
struction: see v. 244. Matth. Gr. Gr.  
§ 547, 2.

398. "ἁμοῖα is Reiske's emenda-  
tion, adopted by Brunck and Beck,

for ὁποῖα, which Aldus and the Mss.  
have. For ὅπως B. οὕτως. But upon  
consideration, I am suspicious of this  
emendation, and think the common  
reading defensible. Generally indeed  
ὅπως or ὅπως μὴ is construed with the  
second person, sometimes with the  
third, more seldom with the first.  
Aristophanes Eccles. 296. "Ὅπως δὲ  
τὸ σύμβολον λαβόντες ἔπειτα πλησίον  
καθεδούμεθα: a little below he says  
without an ellipse, "Ὅρα δ' ὅπως ὠθή-  
σομαι τοῦσδε τοὺς ἐξ ἄστεος. Anti-  
phanes Athenaei iii. p. 123. B. "Ὅπως  
ὑδωρ ἔψοντα μηδέν' ὄψομαι. The com-  
mon reading also in Eur. Tro. 147.  
which Musgrave vainly endeavors to  
correct, must be retained: Μάτηρ δ'  
ὥς τις πτανοῖς κλαγγὰν Ὀρνισιν, ὅπως  
ἐξάρξω γὰρ Μολπᾶν." Porson. "Comp.  
Aristoph. Nub. 257. ὥστερ με τὸν  
'Αθάμανθ' ὅπως μὴ θύσεται." Schæf.  
Reiske punctuates the passage thus:  
ἁμοῖα, κισσὸς δρυὸς ὅπως, τῆσδ' ἐξομαι.  
"It is evident that the genitive was  
intended to imply a part. The con-  
struction of the verbs to take with the  
gen. appears to have arisen from this  
cause. Yet these are for the most  
part only verbs middle: λαμβάνεσθαι  
and its compounds ἀντιλ., ἐπιλ., δράτ-  
τεσθαι, ἀπτεσθαι, ἔχεσθαι, ἀντέχεσθαι  
τινος. Xen. K. 'A. vii. 6, 41. "Ἦν οὖν  
σωφρονῶμεν, ἐξόμεθα αὐτοῦ, we shall  
keep hold of him: vi. 3, 17. Κουρῇ τῆς  
σωτηρίας ἔχεσθαι, in salutem incum-  
bere, to be earnestly attentive to his  
safety. Herod. i. 93. λίμνη δὲ ἔχεται  
τοῦ σήματος μεγάλη, borders upon.  
Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς  
ἐχομαι, persevere in: i. 93. Τῆς θα-

Οδ. οὐκ' ἦν γε κείνη τοῖσι σοῦ σοφωτέροις.

Εκ. ὡς τῇσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι.

Οδ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμι αὐτοῦ λιπών.

Πολ. μῆτερ, πιβοῦ μοι καὶ σὺ, παῖ Λαερτίου,

χάλα τοκεῦσιν εἰκότως θυμουμένοισι.

σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

βούλει πεισῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν

γέροντα χρῶτα, πρὸς βίαν ἄθουμένη,

ἀσχημονήσαι τ', ἐκ νίου βραχίονος

λάσσης πρώτος (Θεμιστοκλῆς) ἐτόλ-  
μησεν εἰπεῖν ὡς ἀνθεκτὴ ἐστίν."

Matth. Gr. Gr. § 365. See below, v.

827. "The future for the conjunctive is the regular construction after *ἔπος*, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that *ἔρα, cave*, is omitted. In the passages where the aor. 1. conj. still remains after *ἔπος*, one or other of the Mss. or editions generally has the future. But *ἔπος ἂν, that*, takes the conj. and aor. 1. act." *Ibid.* § 520. See also Brunnck on Soph. Aj. 557. Monk Hipp. 520.

399. "Thus most of the Mss. and the Schol. The reading of Aldus, *Οὐ μὴν γε, is faulty, were it only for this reason, that Οὐ μὴν is followed by γε, without any intervening word.* See Phoen. 1638. In Bacch. 852. read *Οὐκ ἠθέλησε*." Porson.

400. *ὥς*: the ellipse to be supplied is *ἴσθι, or ἔρα, be assured that I will not quit my hold of her*: see Med. 609. "*μεθίσθαι, to let go*, takes only the gen., *μεθίεναι* on the contrary, in the same sense, usually takes the accus. Soph. *Ced. C.* 830. *μέθεσ χερσὶν Τὴν παῖδα θάσσον*: (Eur. *Hec.* 549. 552. Hipp. 333.) Aristoph. *Plut.* 42. "Ὅτ' ἐξανατήσομαι πρώτων ἐξίων, Ἐκέλευσε τούτου μὴ μεθίσθαι μ' ἔτι. Eur. *Med.* 734. "Ἀγούσιν οὐ μεθεῖ" ἂν ἐκ γαίας ἐμὲ is governed of ἄγούσιν, and with

*μεθεῖο* must be supplied ἐμῷ: Porson's note.)" Matth. Gr. 367.

401. *Εἰμι* and its compound always a future signification, as in the Attic writers, (Dawes. 82.) but also in Homer, *Il. A* νῦν δ' εἰμι φθίηνδ'. *E.* 256. *ὡς ἵππων ἐπιβανέμεν* ἀλλὰ καὶ Ἀντίον εἰμι αὐτῶν. See Phoen. Below 414. *ἔπειμι* must be read *I am going*; as in Phoen. 623.

402. *Λαέρτης, Λαέρτιος, αντίος*, (Soph. *Aj.* 1. Eur. *Tro.* 42 in use in the tragic writers: or first in Homer.

403. *Χάλα*, Schol. *ἐνδίδου, ἀ χαλάντων τὰ ἴσθια*: give way *Orest.* 690. 693.—*τοκεῦσιν*. "In the plural is often used for the singular. *Æsch. Pr.* 67. *σὺ δ' αὖ κατοκνέεις Διὸς τ' ἐχθρῶν ἔπερ Σπένειν*; only Prometheus is meant. Eur. 403. *τοκεῦσιν*, instead of the Soph. *Ced. T.* 1184. "Ὅστις πικρὸς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς χρῆν μ', ὀμιλῶν (i. e. *ξὺν μητρὶ τ' ἐμ' οὐκ ἔδει* (i. e. *τὸν πατέρα νῶν*). The general expression plural gives greater emphasis speech." Matth. Gr. Gr. § 292. Soph. *Ced. T.* 366. *Λεληθέναι ἐσὶν τοῖς φιλτάτοις Αἰχισθ' ὅμ* i. e. with Jocasta.

404. "Some Mss. have *μεθίσθαι*." Porson. Cf. 372. 1269. See on *Orest.* 614.

- πασθεῖσ' ; ἃ πείσει. μὴ σύ γ' οὐ γὰρ ἄξιον.  
 ἀλλ', ὦ φίλη μοι μήτερ, ἡδίστην χεῖρα  
 ὅς, καὶ παρειὰν προσβαλεῖν παρηΐδι· 410  
 ὅς οὐ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον,  
 κτῖνα κύκλον θ' ἡλίου προσόψομαι.  
 ἔλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.  
 μήτερ, ὦ τεκούσ', ἄπειμι δὴ κάτω.  
 ὦ θυγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν ; 415  
 ἄνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.  
 οἰκτρὰ σὺ, τέκνον' ἀθλία δ' ἐγὼ γυνή.  
 ἐπεὶ δ' ἐν Αἴδου κείσομαι χαρὶς σέθεν.  
 οἶμοι, τί δράσω ; ποῖ τελευτήσω βίον ;  
 δούλη θανοῦμαι, πατρός οὓς' ἐλευθέρου. 420  
 ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

" ἃ πείσει. Understand, τοῖς ἔσιν εἰ μαχεῖ." Porson. πείσει, or πείση, from πείσχω.

σὺ γ'. "When any one wishes persuade another from any thing treaties, μὴ σὺ γε is very common with the omission of the preceding. Soph. Œd. C. 1441.

εἰ χρῆ, θανοῦμαι. ANTIG. μὴ, ἀλλ' ἔμοι πιθοῦ. Eur. Phæn. Τί τῆς κακίστης δαιμόνων ἐφίεσαι, ἡμῶς, παῖ ; μὴ σὺ γ' ἔδικος ἦ ; Matth. Gr. Gr. § 465.

I. " πανύστατα Ald. The hiatus moved by many Mss. and by 205. where the same distich is used." Porson. Soph. Aj. 857. ὅν διφρεῦσιν ἦλιον προσεννέπω, πτασιν δὴ, καύποτ' αὖθις ὕστερον ; 806. Ὅρατέ μ', ὦ γὰρ πατρίδας, τὰν νεόταν ὁδὸν Στελχούσαν, ν δὲ φέγγος Λεύσσουσιν ἀελίου, ποτ' αὖθις.

I. " δέχον Ald. edd. But δέχη (χρ) Mosq. 1. 4. Cant. G. H. L. R. Eumath. vi. p. 202. δ' ἐχρ δ' ἐχον as avarious reading C. E. igh in C. γρ. is not prefixed : τ' Mosq. 3. δ' ἐχει in Aug. 2. as a reading, in C. and in both the

Harleian. I have therefore edited δέχει. See what trouble the Attic form (δέχει for δέχη) has given to the transcribers, and compare Orest. 404, where ἀποτρέπει is found in E. by the first hand." Porson. For a similar application of the particle δὴ, see the passage from Soph. Aj. 857. quoted above. Eur. Heracl. 573. προσειποῦσ' ὕστατον πρόσφθεγμα δὴ, as Elmsley reads for μοι.

416. ἀνυμέναιος, ὦν κ. τ. λ. Paraphr. ἔμοιρος Ὑμεναίων, ὦν ἔπρεπεν ἐμὲ λαχεῖν δηλονότι. Cf. 21. Thus Antigone complains, Soph. Antig. 916. Καὶ νῦν ἔγει με διὰ χειρῶν οὐτῶ λαβὼν, Ἀλεκτρον, ἀνυμέναιον, οὔτε τοῦ γάμου Μέρως λαχοῦσαν, οὔτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very frequent ellipse in Homer and the tragic writers ; it is supplied in Alc. 25. ὅς νιν εἰς Αἴδου δόμους Μέλλει κατάρχειν.

421. " Before Brunck the line stood thus : ἡμεῖς δὲ πεντήκοντ' ἔμοιροι δὴ τέκνων. He from his Ms. has edited, ἡμεῖς δὲ πεντήκοντά γ' ἔμμοιροι τέκνων. Now attend to Ammonius : " Sed jure huic mutationi, quam nulli confirmant codices, se jam obiect Steinbrychel." Yet, such is his skill

Πολ. τί σοι πρὸς Ἑκτορῶ, ἢ γέροντ' εἶπα πόσιν;

Εκ. ἄγγελε πασῶν ἀθλιωτάτην ἐμέ.

Πολ. ὦ στέρνα, μαστοὶ θ', οἳ μ' ἐβρέψαθ' ἡδέως.

Εκ. ὦ τῆς ἁώρου θυγάτερ ἀθλία τυχῆς.

Πολ. χαῖρ', ὦ τεκοῦσα, χαῖρε, Κασάνδρα τ' ἐμή,

Εκ. χαίρουσιν ἄλλοι, μητεὶ δ' οὐκ ἔστιν τόδε.

Πολ. ὅ,τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

Εκ. εἰ ζῇ γ'. ἀπιστῶ δ' ὧδε πάντα δυστυχῶ.

or accuracy, he has himself edited ἄμμοιροι, admiring, it seems, the stability of spondees. As he at other times refers to the Moscow Mss., how could he fail to know that in 1. 3. the line runs thus: 'Ημεῖς δὲ πεντήκοντά γ' ἄμμοιροι τέκνων, with which agree E. R.: δὴ is omitted in L. N. Aug. 1. and 2. But since ἄμμοιροι is a word of suspicious character, Beck has attributed to Brunck a better reading than the one edited by him, viz. ἄμμοροι. That no doubt may exist, the whole verse is exhibited precisely as I have edited it by Eustathius on Il. Z. p. 639, 57 = 499, 6." Porson. Tro. 134. ἃ σφάζει μὲν τὸν πεντήκοντ' ἀροτῆρα τέκνων. Virg. Æn. ii. 503. Quinquaginta illi thalami spes tanta nepotum. Hom. Il. Z. 243.

422. τί σοι—εἶπα: what can I say for you? see above 195.

423. ἄγγ. ἐμὲ (οὖσαν) π. ἀθλ. Thus 589. ἀγγελθεῖσά μοι Γενναῖος.

425. "The double epithet ἁώρου ἀθλίας is very inelegant. I have therefore taken away a letter, at the suggestion of Markland on Eur. Iph. T. 1490. Orest. 1028. ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου, Θανάτου τ' ἁώρου." Porson.

426. "ἐμοὶ Brunck from his membr.; but ἐμῇ in very many Mss., which I think better. Many also χαῖρ' ὦ Κ. Again χαίρωσιν, which King has given from conjecture for χαίρουσιν, is a solecism, and can neither stand for χαίρειν, or χαίρειν ἂν, or χαίρόντων. Yet Brunck, Beck, and Ammonius

have followed him. Οὕτως αὐτοῖς ἐρεταιπαίρωσιν ἢ ποίησις διέκειτο. At the end of the line, τόδε for χαρὰ is a reading of a Leyden Ms. noticed by Valart Phæn. 621. The Scholiast: μετὰ τὸ οὐκ ἔστι τὸ χαίρειν δηλονότι. With the Leyden, a Harleian Ms. (J.) coincides, and over τόδε has, ἦσαν τὸ χαίρεσθαι, an elegant Datisism." Porson. Aristoph. Eup. 291. τὴν τὴν ἐκεῖν' ἦκει τὸ Δάτιδος μέλος, ὡς ἔλεμαι, καὶ τέρεμαι, καὶ χαίρομαι. This line is attributed to Datis, the Persian general, on the occasion of the reduction of Naxos. The word χαίρομαι is a barbarism, for the Greeks always said χαίρω. Hence the term Datisism was applied to similar solecisms. See Lempriere's Class. Dict. re-edited by E. H. Barker, Esq.

427. For the same play on the word χαῖρε, see Orest. 1082. Χαῖρ'· οὐ γὰρ ἡμῖν ἔστι τοῦτο, σοὶ γὰρ μὴν. Οἱ γὰρ θανόντες χαρμάτων τητῶμεθα. Phæ. 627. ΠΟ. Μῆτερ, ἀλλὰ μοι σὺ χαῖρ' IO. Χαρὰ γούν πάσχω, τέκνον: A. 526. HP. Ἀδμητε, καὶ σὺ χαῖρε, Θεσάλων ἄναξ. AΔ. Θέλωμι' ἂν εἶναι δ' ὄντα σ' ἐξεπίσταμαι. Soph. El. 14 χαίροις ἂν, εἰ σοι χαρὰ τυγχάνει. Johnson's Irene: 'Oli mortal woe! kiss and then farewell. Irene. Gods have given to others to suffer. Oh miserably must Irene suffer.'

428. I have edited Θρηξὶ for Ἐπειῶν after Scholefield, for the sake of consistency; for in 1249. Porson, Θρηξί, as Θρηξί in 19. Θρηξίου, Θρηξί, 36.



λ. ζῆ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν. 430  
τέθνηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ὕπο.

λ. κόμιζ', Ὀδυσσεῦ, μ', ἀμφιβείς κἀρα πέπλοις,  
ὕς, πρὶν σφαγῆναί γ', ἐκτέτηκα καρδίαν  
ῥήνοισι μητρὸς, τήνδε τ' ἐκτέκω γόοις.

ὦ φῶς· προσειπεῖν γάρ σόν ὄνομ' ἔξεστί μοι· 435  
μέτεστι δ' οὐδέν, πλὴν ὅσον χρόνον ξίφους  
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

οἱ γὰρ προλείπω λύεται δέ μου μέλη.  
ὦ θύγατερ, ἄψαι μητρὸς, ἔκτεινον χέρα,  
δός· μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι. 440

30. θ. ὄμμα τὸ σόν, for τὸ δ. σοῦ θ. the possessive pronouns are equivalent in signification to the genitive the personal pronouns, e. g. ὦ ἐρ ἡμέτερε, υἱὸς ἐμὸς, is the same πᾶτερ ἡμῶν, υἱὸς ἐμοῦ. Hence, a accurate definition of the person indicated by the possessive pronoun, ut in the gen., as an apposition to pronoun possessive. Il. Γ. 180. ὦ αὐτ' ἐμὸς ἔσκε κυνῶπιδος. Soph. I. C. 344. Σφῶ δ' αὐτ' ἐκείνων τὰμὰ τήνου κακὰ ἔτπερπονείτον. Aristoph. b. 93. ἐκκόψει γε Κόραξ πατάξας γε σὸν (ὀφθαλμὸν) τοῦ πρεσβέως, nomen meum absentis, meas preces, Cic. Planc. 10, 26. Comp. 131, 1. In the same manner the noun αὐτός, self, is added to the noun possessive in the gen., as in (in, mea ipsius culpa. Il. O. 39. τερον λέχος αὐτῶν. Herod. vi. 97. τε ἐπὶ τὰ ὑμέτερα αὐτέων, and πατήρ, Matth. Gr. Gr. § 466. See an. 1533.

ὄμμα συγκλ., the usual ceremony the death of a person; Phæn. 35. ξυνέρμοσον δὲ βλέφαρά μου τῇ χειρὶ. See Robinson's Gr. Antiq. 118.

131. Musgrave cites from Plut. af. ad Apoll. 107. Εἰ γὰρ προήεν, κλῆν προεξετήκοντό τινες ταῖς ταῖς, καὶ πρὶν ἀποθανεῖν, ἐτεθῆνκει. Compare also the words of St.

Paul, 1 Tim. v. 6. Ἡ δὲ σπαταλώσα, ζῶσα τέθνηκε.

432. "The Edd. of Barnes and King have πέπλοις κἀρα, which is bad." Porson. In Eur. Med. 783. we have the more regular construction: κόσμον ἀμφιθῆ χροί. Ion 1433. στέφανον ἐλαίας ἀμφέθηκά σοι. In l. 571. below we have a similar enallage: τὴν θανοῦσαν ἐκ χειρῶν φύλλοις ἐβαλλον, strewn leaves upon the dead. Rhæ. 27. ἀρμόσατε ψαλλοῖς ἵππους for ψάλλια ἵπποις. Virg. Æn. iii. 61. dare classibus Austros, for classes Austris. Schol. κοινῶς μὲν ἡ κρὰς λέγεται, τῆς κρατὸς. [Phæn. 1165.] ἡ δὲ τραγωῖα καὶ τὸ κρᾶτα λέγει οὐδ' ἐτέρως, ὡς τὸ κἀρα. ἡ δὲ κἀρα τῶν νεωτέρων ἐστὶ.

433. ἐκτέτηκα, perf. mid. in a passive sense, I am become weakened, (κατὰ) κ. See Matth. Gr. Gr. § 494.

435. "Fr. Jacobs reads ὅμ' ἐτ' ἐστι μοι. But a compound stands better in opposition to a compound, than to a simple word. Οὐ ὄνομα and ὄμμα see Orest. 1080." Porson.

438. Eur. Alc. 401. Τί δρᾶς; προλείπεις; There is probably an ellipse of βίον: Med. 148. θανάτῳ καταλυσαίμαν, βιοτὰν στνυγερῶν προλιποῖσα. λύεται δέ μου μέλη. Eur. Heracl. 602. ὦ παῖδες, οἰχόμεσθα· λύεται μέλη Λύπη. Λύω has the first syllable common in Homer; long in the tragic writers.



ὡς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν,  
Ἑλένην ἴδοιμι διὰ καλῶν γὰρ ὁμμάτων  
αἰσχίστα Τροίαν εἶλε τὴν εὐδαίμονα.

Χο. αὔρα, ποντιάς αὔρα, στροφὴ α΄.

ἄτε ποντοπόρους κομίζεις 445

βοὰς ἀκάτους ἐπ' οἶδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖς ἀφίζομαι;

ἢ Δαρίδος ὄρμον αἶας, 450

ἢ Φθιάδος, ἐνθα καλλί-

στων ὑδάτων πατέρα

Φασὶν Ἀπιδανὸν γύας λιπαίνειν,

ἢ νάσων, ἀλιήρει ἀντιστρ. α΄.

κῶπα πεμπομένας τάλαιναν, 455

οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,

441. ὡς, sc. ἀπολομένην.

442. καλῶν: the first syllable of καλὸς is long in Homer, common in Hesiod and Theocr., and short in the tragic writers.

443. "τὴν for τὴν G. Mosq. 1. in the text, E. in the margin. But τὴν Eust. II. B. p. 206, 5=156, 8." Porson. In Tro. 780. Andromache says of Helen, "Ὅλοιο" καλλίστων γὰρ ὁμμάτων ἂπο Αἰσχίστα κλεινὰ πεδὶ' ἀπόλεσας Φρυγῶν.

444. "αὔρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αὔρα τις εἰσέπνευσε μυστικωτάτῃ. This line is cited by the Scholiast. A tragic writer in Tatian p. 35. Αὔρα θεῶν ὄχημα τιμώτατον. Sosicrates in Athenæus xi. p. 474. B. Αὔρα κόρη Σκείφανος ἡσύχῃ ποδῖ." Porson.

445. "Some editors, too solicitous about the metre, have introduced "Αἶας." Porson. See Pref. p. lii.

447. "τάλαιναν some Mss. cer-

tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

451. "The common reading is, ἐνθα τὸν κ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into chorusses where they have no place." Porson.

453. "Others have τὰς γύας or γύας. [According to Elmsl. on Soph. Ed. C. 58. Eur. Heracl. 839. the masc. ὁ γύης, and not ἡ γύη, is the Attic form.] In a former edition, I had restored πεδία, which many Mss. have. With respect to the metre, observe that χρυσέαν v. 463. is a disyllable. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllables, and have erased τὰς." Porson.

454. "νάσων. This is required by the metre; thus also have several Mss. Others νάσον." Porson. Νάσον depends upon the subst. ὄρμον, not, as Musgr. explains it, upon ἐνθα, referring to v. 1267.

ἐνθα πρωτόγονός τε φοίνιξ,  
 δάφνα θ' ἱερούς ἀνέσχε  
 πτόρθους Λατοῖ φίλα  
 ὠδίνος ἄγαλμα Δίας ; 460  
 ξὺν Δηλιάσιν τε κούραις,  
 Ἀρτέμιδός τε θεᾶς  
 χρυσεῖαν ἄμπυκα τόξα τ' εὐλογήσω ;  
 ἢ Παλλάδος ἐν πόλει,                      στροφή β'.  
 τᾶς καλλιδίφροι Ἀθα- 465  
 ναίας ἐν προκίῳ πέπλῳ  
 ζεύζομαι ἄρματι πώλους,  
 ἐν δαιδαλείαισι ποικίλ-  
 λουσ' ἀνθοκρόκοισι πήναις,  
 ἢ Τιτάνων γενεάν, 470  
 τὰν Ζεὺς ἀμφιπύρῳ

"Πτόρθους Λατοῖ φίλα. This exists, I believe, in all Mss., and editions before Brunck. This without any intimation to the as is usual with him in adopting conjectures of others, has from Heath's emendation, Λατοῖ ὀρθούς. The olive is added in 1108." Porson.

"κούραισιν commonly : κούραις 3. Harl. Ms. Reg. Soc. and all the rest. This I remark, not consider Mss. as any authority cases ; but lest any one should the authority of Mss. in support common reading." Porson.

ἄμπυκα. Hom. Il. X. 468. Τῇλε κρατὶς χεῖ δέσματα σιγαλόνετα, ἔ, κεκρύφαλόν τ', ἥδ' ἐπλεκτὴν ἦν, Κρήδεμνον θ'. "That which the flowing hair close or tight, a or fillet. Fr. ἀνὰ and πόκω, condense. 'Defluentem capillum infirmat et densat,' Pliny." Lexicon of the Fundamental of the Greek Language. This later derivation than the received

one from Eustathius : διὰ τὸ ἀμπεχεῖν τὰς τρίχας.

465. "Instead of καλλιδίφρον I have written the Ionic form καλλιδίφροισι, in order to avoid the hiatus. Again δαιδαλείαισι Ald. and in 473. τοκέων some Mss. badly." Porson.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred πέπλος was carried to the citadel, and put upon Minerva's statue. "This πέπλος was woven by a select number of virgins called Ἐργαστικαί, from ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants ; Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it ; whence men of true courage and bravery are said to be ἀξιοί πέπλου, i. e. worthy to be portrayed in Minerva's sacred garment : as in Aristophanes, Equit. (565.) Εὐλογήσαι βουλευόμεθα τοὺς πατέρας ἡμῶν, ὅτι ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι, καὶ τοῦ πέπλου."

κοιμίζει φλογμῷ Κρονίδας ;  
 ὦ μοι τεκῶν ἐμῶν,  
 ὦ μοι πατέρων, χθονός θ',  
 ἃ καπνῷ κατερείπεται  
 τυφομένα, δορίληπτος  
 πρὸς Ἀργείων· ἐγὼ δ' ἐν  
 ξείνῃ χθονὶ δὴ κέκλημαι  
 δούλα, λιποῦσ' Ἀσίαν  
 Εὐρώπας θεράπναν,  
 ἀλλάξας, Αἶδα θαλάμους.

ἀντιστρ. β.

475

480

Potter's *Antiq. of Greece*, vol. i. p. 421.

472. κοιμίζει. Phœn. 192. σὺ τοι μεγαληγορίαν Ὑπεράνορα κοιμίζεις. Compare Eur. Hipp. 562. Βροντῆ γὰρ ἀμφιπύρφ τοκάδα τῶν διογόνιο Βάκχου Νυμφευσαμένων, πότμῳ φονίῳ κατεύναν. Soph. Antig. 833. Also St. Paul, 1 Cor. ii. 30. διὰ τοῦτο ἐν ὅμιν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται πολλοὶ, i. e. are dead: as in many other passages of the N. T. From this sense of κοιμάομαι comes κοιμητήριον, a cemetery, or burial place.

476. "King has edited from the Ms. K. (*ex codicibus*, is his expression,) δορίληπτος, which I should myself have adopted, did not that Ms. bear occasional marks of interpolation. But since the *Aug.* 1. has it also, I have at length admitted it. Next δπ' is omitted in almost all Mss.; some have it written over by way of interpretation. I have therefore edited πρὸς, which easily escaped on account of the preceding letters. Above 102. Δοριθήρατος πρὸς Ἀχαιῶν. See below 762. In Æsch. S. c. Theb. 280. δουρίπληθ' Ald. δορίπληθ' Ms. Barocc. 231. but we must evidently read δουρίληθ'. Robertellus has edited δουρίκτητ'." Porson.

478. κέκλημαι, for εἰμι, or I am accounted, considered: 550. 623. Æsch. Pers. 240. Οὐρανὸς δοῦλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι. Eur. Hipp. 1. Πολλὴ μὲν ἐν βροτοῖσι, κοῦκ ἀνώνυμος

θεὰ κέκλημαι Κύπρις: where see Monk's note. Hesiod. Θ. 409. ἦν ποτε Πέρσης Ἠγήγετ' ἐς μέγα δῶμα, φίλῳ κεκλησθῆαι ἔκοιτιν.

480. "θεράπναν generally: θέπναν, which is required by the metre, Mss. exhibit as a various reading." Porson.

Ἀσίαν Εὐρώπας θ. Schol. ἐπεὶ δὲ μὲν Τροία ἐν Ἀσίᾳ ἔστιν, αἱ δὲ τῶν πορθήσαντες Ἕλληνες ἐν Εὐρώπῃ, διὰ τοῦτο τὴν Ἀσίαν δοῦλην τῆς Εὐρώπης λελοικέναι φησί.

481. "The Schol. and Musgr. take Αἶδα for the gen. Editions substitute the iota. But on such points it is useless to appeal to Mss." Porson. Schol. ἀντὶ τοῦ δοῦσα τὸ ἐμὸν λῆχος τῇ στυγερῇ, καὶ βουληθέντῃ φοβεῖσθαι. Paraphr. ἀλλαξαμένη Αἶδαν τῶν θαλάμων, which is the more usual construction. See Med. 964. A similar inversion is observable in Horace, Od. i. 17. Velox amicum sæpe *Lucr. letum Mutat Lycro* Faunus, i. e. a serpent demigrat in Lucretilem ex Lycro. But Dr. Brasse on Soph. Antig. 946. Ἐτλα καὶ Δανάας οὐράνιον φῶς Ἀηλᾶς δέμας ἐν χαλκοδέτοις αἰνᾶν, thus explains our passage: "Ἀλλὰ τῶν, in its original meaning, signifies, to change, and here Danaë is said 'to have changed the light' for darkness, to have quitted the light. In Hec. 481. the chorus says, that she changed the chambers of death for slavery, or

'αιλ. ποῦ τὴν ἄνασσαν δὴ ποτ' οὔσαν Ἰλίου  
 Ἐκάβην ἂν ἐξεύροισι, Τρωάδες κόραι ;  
 ο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονί,  
 Ταλθύβις, κεῖται, ξυγκεκλεισμένη πέπλοις. 485  
 'αιλ. ὦ Ζεῦ, τί λέξω ; πότερά σ' ἀνθρώπους ὄρεῖν ;  
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην  
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος,  
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν ;  
 οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν ; 490  
 οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ ;  
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,  
 αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ  
 κεῖται, κόνει φύρουσα δύστηνον κέρα.  
 φεῦ, φεῦ· γέρων μὲν εἰμ'· ὅμως δὲ μοι θανεῖν 495

escaped the chambers of death: ἀλ-  
 λὰς' Αἴδα θαλάμους." δουλεύας may  
 be understood from the preceding word  
 ἐκάβη: see above 22.

485. *ξυγκεκλεισμένη πέπλοις*. Eur-  
 ipides, in Aristoph. Ran. 911. is intro-  
 duced as bringing a charge against  
 Aeschylus of thus muffling up and  
 veiling his characters in silence,  
 which evidently recoils on himself:  
 Πρώτιστα μὲν γὰρ δὴθ' ἔνα τιν' ἐκάθισεν  
 Ἠρακλῆδας, Ἀχιλλῆα τιν', ἢ Νιόβην, τὸ  
 πρῶτον οὐχὶ δεικνὺς, Πρόσχημα τῆς  
 κρηγυδίας, γρύζοντας οὐδὲ τουτί. The  
 same thing is observable in the  
 Orestes.

487. "ἄλλως all Mss.; Brunck has  
 added αὐτοῦς, from the conjecture of  
 Reiske and Musgr. But the common  
 reading is not objectionable, merely  
 because ἄλλως and μάτην are united.  
 For Musgr. himself in the Supplement  
 has produced from Aristophanes *εἰκὴ  
 ἦναι, διακενῆς ἄλλως, διαπαντὸς ἀέ.*  
 Yet a pronoun or noun seems to be  
 wanting; unless it be said that *ἀν-  
 θρώπους* must be understood *ἐκ κοινοῦ*,  
 which would be harsh. If ἄλλως is  
 be changed at all, ἡμᾶς seems rather

preferable." Porson. Cf. Virg. *Æn.*  
*iv.* 217. *nos munera templis Quippe*  
*tuis ferimus, famamque foretis inas-*  
*pem.* Hor. Sat. i. 5, 101. *namque Deos*  
*didici securum agere ævum; Nec ai*  
*quid miri faciat natura, Deos id Tristes*  
*ex alto cœli demittere tecto.* Juv. Sat.  
*xiii.* 86. *Sunt qui in Fortunæ jam casi-*  
*bis omnia ponant, Et nullo credant*  
*mundum rectore moveri.* Cf. Lucret.  
*i.* 57.

492. *ἀνέστηκεν*, has been upset,  
 subverted; a frequent use of the word  
 in historical writers. See Phœn. 85.

493. Elmsley (Med. 893.), Schæfer  
 and Scholefield prefer αὐτῇ, she herself,  
 as below 810.

494. Cf. Il. *Σ* 22. τὸν δ' ἄχεος  
*νεφέλῃ ἐκάλυψε μέλαινα, Ἀμφοτέρῃσι*  
*δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν*  
*Κεῖατο κακκεφαλῆς.* Virg. *Æn.* x. 844.  
*Canitiem immundo deformat pulvere.*  
*Ovid. Met. viii.* 528. *Pulvere canitiem*  
*genitor vultusque seniles Fœdat, humi*  
*fusus.*

495. "Hermias in the Scholia upon  
 Plato (*ap. Ruhnke. ad Timæum* v. *Οὐκ*  
*ἐτὸς,*) cites ἀλλ' ὅμως θανεῖν *ἐχρηζον*:  
 so that he would seem to have read,



- εἴη, πρὶν αἰσχρᾷ περιπεσεῖν τύχῃ τιμῇ.  
 ἀνίστασ', ὦ δυστήνε, καὶ μετάρσιον  
 πλευρὰν ἔπαιρε, καὶ τὸ πάλλευκον κάρα.  
 Εκ. ἔα' τίς οὗτος σῶμα τοῦμόν οὐκ ἔᾶς  
 κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμένην;  
 Ταλ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,  
 Ἀγαμέμνωνος πέμψαντος, ὦ γύναι, μέτα.  
 Εκ. ὦ φίλτατ', ἄρα, καὶ ἐπισφάζαι τάφῳ  
 δοκοῦν Ἀχαιοῖς, ἦλθες; ὡς φίλ' ἂν λέγοις.  
 σπεύδωμεν, ἐγκονῶμεν ἡγοῦ μοι, γέρον.  
 Ταλ. σὴν παῖδα κατθανοῦσαν ὡς θάψης, γύναι,  
 ἦκω μεταστείχων σε· πέμπουσιν δέ με  
 δισσοί τ' Ἀτρεΐδαι, καὶ λεῶς Ἀχαιῖκός.  
 Εκ. οἶμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους

ἄνθρωπος δ' ἐχρῆζον ἂν θανεῖν. H. Stephens also (*Fragm. vet. Poët. Lat.* p. 118.) cites ἀλλ' ὅμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under *Ecenat* thus turns the passage: *Senex sum; utinam mortem oppetam, priusquam evenat, Quod in pauperie mea senex graviter gemam.* Porson. One would rather expect νέος μὲν εἰμι from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἐὼς Valck. (*Phœn.* 368.) for ἐᾶ from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, *Il.* K. 82. *Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται ὄλος;* for the best Mss. together with Eustathius have *οὗτος for ὄτω.* Porson. *Τίς οὗτος* is put for *Τίς ἐστιν οὗτος*, ὅς κ. τ. λ. Cf. 721. Thus Virg. *Æn.* iv. 10. *Quis novus hic nostris successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (μὲ and σὺ) is rather singular." Porson.

"A simple verb is sometimes with it a preposition with ἵ where otherwise a verb comes with that preposition is put, e. *τινα ἔχειν for ὑπερέχειν τινι* Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener in Choruses than in the Dialogue." Gr. Gr. § 594, 2. Soph. *Trac.* Πρὸς τῶν πνεόντων μηδεὺς θαῖ Eur. *Hec.* 1154. *ἐκ δὲ πηδῆσα* 504. *δοκοῦν, it being the consequence of a decree: see* 118.

505. *ἐγκονῶμεν*, Schol. *ἐκ σπεύδω, τούτῳσι τὸ κόνιν ἐκ γὰρ σπουδάζοντες κόνιν εἰώθεσιν τοῖς ποσὶ.* *Æsch.* *Prom.* δὲ Κέλευθον ἤνπερ ἦλθες, *ἐγκόν* Compare the Homeric phrase 820. *κονίοντες πεδίοιο, subaudi*

507. "μεταστείχων is quiet But the Harleian reading is *ἔν* notice, *μεταστέλων.*" Porson. *come in quest of you: Suppl.* μοι τι μῆτηρ, ἦν μεταστείχω πνίαν ἀποῦσαν ἐκ δόμων, *ἐχρη* μετῆλθες ἡμᾶς for ἦλθες μεθ' Med. 6.

509. "τί λέξεις for τί λ



- ἴες ἡμᾶς, ἀλλὰ σημανῶν κακά; 510  
 ; ὦ παῖ, μητρὸς ἀρπασθεῖς' ἀπο-  
 ῖ ἄτεκνοι τοῦτί σ'. ὦ τάλαιν' ἐγώ.  
 ἰ νιν ἐξεπράζαιτ' ; ἀρ' αἰδοῦμενοι ;  
 τὸ δεινὰν ἤλθεθ', ὡς ἐχθρὰν, γέρον,  
 ρες ; εἰπέ, καίπερ οὐ λείων φίλα. 515  
 ἄ με χεῖρ' εἰς δάκρυα κερδᾶναι, γύναι,  
 ἰδὸς οἴκῳ' νῦν τε γὰρ λέγων κακὰ  
 τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ἄλλυτο.  
 μὲν ὄχλος πᾶς Ἀχαιῶν στρατοῦ  
 πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγᾶς. 520  
 δ' Ἀχιλλέως παῖς Πολυξένην χερσὶ,

ms to show the expecta-  
 bing to follow." Matth.  
 , 4. Hermann on Viger  
 ins the phrase by, *quo*  
*ndiere, hoc facto initio?*  
*say next?* It is frequent  
 ling to Valck., peculiar  
 See below, 704. 1106.  
 Med. 1307. Hipp. 353.  
 vs. *Ms. Reg. Soc. Aug.*  
 : badly. Students should  
 Dawes's canon: *If a*  
*ing of herself, uses the*  
*, she also uses the mascu-*  
*f she uses the masculine*  
*no uses the plural num-*

Thus Antigone says of  
 Ant. 926. Παθόντες ἀν  
 ιατηκότες. So Medea,  
 15. καὶ γὰρ ἡδυκνήμοι,  
 κρείσσονων νικῶμενοι.  
 σ'. "Such phrases must  
 rendered in a paren-  
 ἐμὲ, τοῦτ' ἐμὲ, τοῦτί σε,  
 in me, in you; Eur. Hec.  
 at concerns me, you, etc.  
 at concerns me, Iph. T.  
 κείνην τὴν τέχνην, Plato  
 .. what concerns that art.  
 itive also following: τὸ  
 i. Thuc. iv. 28. τὸ ἐπ'  
 iii. 48. τὸ κατὰ τοῦτον  
 ab. i. 6, 9. as far as re-

gards him. More fully in Eur. Or.  
 1338. σώθηθ', ὅσον γε τοῦτ' ἐμὲ,  
 (where see Porson :) and Plat. Epist.  
 vii. p. 102. μέρος ὅσον ἐπὶ σοι γέγονε,  
 the same as before *was*, κατὰ τὸ ὅν  
 μέρος." Matth. Gr. Gr. § 282. The  
 ellipse is supplied in Hec. 975. τοῦ-  
 κείνου μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phœn.  
 1373. respecting this position of καὶ  
 after the interrogatives τίς, πῶς, ποῖ;  
 ποῦ, πῶς. Thus below 1048. ποῖ καὶ  
 με φυγᾷ Πρώσσουσι μυχῶν; ἐξεπρά-  
 ξατε, execute, sacrifice, slay her? Orest.  
 1107. κακῆς γυναικὸς οὐνεχ' αἰμ' ἐπρά-  
 ξαμεν.

516. κερδᾶναι for ἔχειν, or to suffer,  
 κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν,  
 Phœn. 1220. Hesiod. "Erg. 238. Πολ-  
 λάκι καὶ ἐύμπασα πόλις κακοῦ ἀνδρὸς  
 ἀπήρα, is the worse for. In the Acts  
 xxvii. 21. κερδῆσαι τε τὴν θβριν ταύτην  
 καὶ τὴν ζημίαν is rendered in our trans-  
 lation to have gained this harm and  
 loss: but this is wrong: as *lucriferere*  
 sometimes in Latin, so κερδῆσαι here  
 signifies to have escaped, to be the  
 better by, as far as regards, i. e. in  
 not meeting with, any harm.

521. "With the verbs to take, seize,  
 touch, carry, etc. the part by which  
 any thing is taken is put in the gen.,  
 whilst the whole is put in the accus.

ἔστησ' ἐπ' ἄκρου χάρματος, πέλας δ' ἐγώ·  
 λεπτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι,  
 σκίρτημα μῶσχος σῆς καθέζοντες χερσῶν,  
 ἔσποντο· πλήρες δ' ἐν χερσῶν λαβὰν δέπας  
 πάγχρυσον, ἔρρει χεῖρὶ παῖς Ἀχιλλέως  
 χοάς θανόντι πατρί· σημαίνει δ' ἐμοί,  
 σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῶ.  
 καὶ γὰρ παραστὰς εἶπον ἐν μέσοις τάδε·  
 σιγαῖτ' Ἀχαιοὶ, σῖγα πᾶς ἔστω λεώς·  
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.  
 ὁ δ' εἶπεν ᾧ παῖ Πηλέως, πατὴρ δ' ἐμὸς,  
 δέξαι χοάς μοι τάσδε κηλητηρίους,

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελεύοντος Κίρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eur. Andr. 711. ἦν δδ' ἐξ ἡμῶν γεγώς Ἑλᾶ δι' οἶκον τῆσδ' ἐπισπάσας κόμης. Il. Ω. 515. γέροντα δὲ χεῖρδς ἀνίστη· Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. λαμβάνεται μου ἐκ τῆς οὐράς." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. ἔστησεν, he placed her, not he stood: from ἵστημι, ἵστην, στήσω, ἔστησα are transitive; ἔστηκα, ἐστήκειν, ἔστην, intransitive. Cf. 531.

526. ἔρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἱμέρα ἀνθ' ὕδατος ρεῖτω γάλα: 126. ῥεῖτω χ' ἅ Ζυβαρίτις ἐμὴν μέλι: thus also Hec. 177. 1048. 1054. ἐκπτήσω, πτώσω, ἐπαύσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαίνω, ζέω, λάμπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ.

528. This is Schäfer's correction for κηρύξαι, which is the optat. aor. Elmsley writes ἐκπρίψαι for ἐκπρίψαι, Soph. Œd. T. 248.

530. "Adverbs are not unfrequently put with the verb εἶμι or γίγνομαι, in

the predicate, instead of the aorist. Il. A. 416. ἐπεὶ νύ τοι αἶσα μιν οὐδὲ μάλα δὴν. Herod. vii. 10. μὴ μάτην κόμπος ὁ λόγος οὔτοι μένος εἴη: vi. 109. ἐγίνοντο γυνάμαι. Eur. Hec. 530. Co. 308." Matth. Gr. Gr. § 61. Hec. 394. 720.

532. πατὴρ δ' ἐμὸς, for the transitive; Il. Δ. 189. φίλος δ' Μενέλαος.

533. "μου all Editions: but see on Propert. iv. 7, 36. c. And since the Mss. Aug. 1. have it also, I have so edited the construction is common in Hesiod. Il. B. 186. Δέξασθ' οἱ σκῆπτρον. 87. Θέμιστι δὲ καλλιπαρῆφ' Ἀλέξανδρον. Menon (and Stobæus de Rebus T. i. p. 458, 34. Ald. p. 338. T. ii. p. 81. B. HSt. p. 16. G. p. 415. B. Frf. Οἷσι γὰρ ἂν Φαίνοισιν παλαιῶν πένθος δέξεται scriptio Columnæ Naniæ: 1. Ἐκφάντῳ δέξαι τὸ δ' ἀμεμφές. Villosion. Anecd. Gr. T. ii. (1.) Fragm. in Alcmanicis phani p. 338. Welckeri p. 34. phæst. p. 34.) Κόλπῳ σ' ἔδωκε ναὶ Χάριτες Κρόνον." Schäfer. Choëph. 760. Ὀρέστην δ' ἐμὸν πατρί: where Abresch cites Theog. 480. Euripides hi

ὃν ἀγωγούς· ἔλθε δ', ὡς πίης μέλαν  
 ; ἀπραιφνὲς αἶμ', ὅ σοι θαυρούμεθα, 535  
 τός τε, καὶ γὰρ πρευμενὲς δ' ἡμῖν γενοῦ,  
 αἱ τε πρύμνας καὶ χαλινωτήρια  
 δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου  
 τυυχόντας, πάντας ἐς πάτραν μολεῖν.  
 ὣτ' ἔλεξε· πᾶς δ' ἐπηύξατο στρατός. 540  
 ἀμφίχρυσον φάσγανον κώπης λαβὼν,  
 κε κολεοῦ· λογάσι δ' Ἀργείων στρατοῦ  
 αἰς ἔνευσε παρθένον λαβεῖν.  
 ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·  
 ν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν, 545  
 τα θνήσκω· μή τις ἄψηται χροὸς  
 μοῦ· παρῆξω γὰρ δέξην εὐκαρδίως.

ix. Strom. v. p. 688, 19. σὺ  
 ἴαν ἄπυρον παγκαρπείας Δέ-  
 προχυθεῖσαν: and in iv. p.  
 ἰγ' οὖν παραινῶ, ταῦτά μου  
 αι. Thus all the editions.  
 enaer, Diatr. p. 213. quotes  
 damas (Schol. Venet. II. Z.  
 oduces Hector saying, Δέξαι  
 πρὸς πόλεμον δὲ καὶ φοβηθῇ  
 very corrupt passage, the  
 t of which I am able to cor-  
 certainty, the latter with less  
 . Δέξαι κυνὴν μοι, πρόσπολ',  
 ιολῶν, Δέξαι· φοβήθη παῖς.  
 s are taken from the Hector,  
 which we learn that Asty-  
 s successful from Plutarch,  
 Athen. p. 349. F. οὐδὲ ὅτε  
 Αερόπη συνῇ, ἢ Ἐκτορι Ἀσ-  
 Critics read with great ap-  
 of probability Ἀλόπη; but  
 his, ἐθήμερει must be read  
 συνῇ, and the whole pas-  
 aps should be thus remo-  
 οὐδὲ ὅτε Καρκίνος Ἀλόπη ἢ  
 Αερόπη εὐήμερει, ἢ Ἐκτορι  
 s. Aristoph. Lysistr. 204.  
 Δέξαι ταῖς γυναῖξιν εὐμενής.  
 αἷς γυναῖξιν is governed as

well by δέξαι, as by εὐμενής." Porson.  
 "An equally doubtful construction  
 exists in these Inscriptions. Pausan. p.  
 439. (Epigr. adesp. cxxxvii. Brunn.)  
 Δέξο, ἀναξ Κρονίδα, Ζεῦ Ὀλύμπιε, κα-  
 λὸν ἄγαλμα Ἰλᾶφ θυμῷ τοῖς Λακεδαι-  
 μονίοις. Pollux. Onomast. p. 401. sq.  
 (Brunck. Lection. et Emend. in Anal.  
 p. 274. Epigr. adesp. cccxiii. b. Jac.)  
 Ἰβλαίφ κήρυκι τῷδ' Ἀρχία, Εὐκλέος  
 νίφ, Δέξαι ἄγαλμ' εὐφρων, Φοῖβ', ἐπ'  
 ἀπημοσύνη, where εὐφρων is the same  
 as εὐμενής, Ilaos. Also in Soph. El.  
 434. Σκέψαι γὰρ, εἰ σοι προσφιλῶς  
 αὐτῇ δοκεῖ Γέρα τὰδ' ὄνν τάφοισι δέξασ-  
 θαι νέκυσ." Schæf.

537. χαλ. Cf. Virg. Æn. vi. 1.  
 classique immittit habenas.

544. "The aor. pass. is often used  
 as a middle; as ἐφράσθη, Eur. Hec.  
 544. (ἀποσταβὲς 795.) See Hesych.  
 v. Ἐπειχθεῖς. Thuc. iii. 3. This takes  
 place regularly in certain verbs, e. g.  
 ἀπηλλάχην, I departed, ἐπεισθην, I  
 suffered myself to be persuaded, (when  
 ἐπεισάμην never occurs) ἐφοβήθην, I  
 was afraid, ἐκοιμήθην, (and ἐκοιμησά-  
 μην) I slept, etc." Matth. Gr. Gr. §  
 493. c.

ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,  
 πρὸς θεῶν, μεθίντες, κτείναντ'· ἐν νεκροῖσι γὰρ  
 δούλη κεκλησθαι, βασιλῆς οὐδ', αἰσχύνομαι. 554  
 λαοὶ δ' ἐπερρόθησαν· Ἀγαμέμνων τ' ἄναξ  
 εἶπεν μεθεῖναι παρθένον νεανίας.  
 οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα,  
 μεθῆκαν, οὔπερ καὶ μέγιστον ἦν κρᾶτος.  
 κᾶπεὶ τὸδ' εἰσήκουσε δεσποτῶν ἔπος, 555  
 λαβοῦσα πέπλους, ἐξ ἄκρας ἐπωμίδος,  
 ἔρρηξε λαγόνος εἰς μέσον, παρ' ὀμφαλὸν,  
 μαστούς τ' ἔδειξε, στέρνα θ', ὡς ἀγάλματος,  
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ,  
 ἔλεξε πάντων τλημονέστατον λόγον· 560

548. Compare Ovid, Met. xiii. 465. Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque viriles Virgineo remote manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἐμοῦ Σιγῇ· παρέξω γὰρ δέρην εὐκαρδίως.

ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνω: Orest. 1169. ὃν οὐ κατασχυνῶ, Δούλον παρασχῶν θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρόθησαν, expressed their approbation by a simultaneous shout: on this word, see Phœn. 1253.

554. Thus Homer, Il. B. 118. τοῦ γὰρ κρᾶτος ἐστὶ μέγιστον.

557. "λαγόνος εἰς μέσον most edd. and Mss. λαγόνas the Ms. of the Royal Society, the membranae, and a few others; whence Brunck λαγόνas eis μέσas." Porson. See below, 1132. ἴζω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some Mss. has badly edited ἀγάλματα. Again in 563. some Mss. have εὐπρεπής, which is objectionable. Εὐπρεπής, εὐπρεπής, ἐκπρεπής, are often confounded. Above 260. Brunck conjectures, and not

badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectorum artificum laudatis proxima signis.

559. "Some Mss. have κατὰ δέ, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that καθεῖσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, deponere caput, corpus, latus, mentem, oculos, rultum, why should not Greek writers have the same licence? What it is said of Pandarus and his bow, ἐκατέθηκε τανυσσάμενος, ποτὶ γαῖαν Ἀρκλίνas, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumelus, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε τετέσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, to be translated fortissimum, not miserrimum, as Elmsley remarks on Heracl. 570. τλημονέ-



ἰδοῦ, τόδ' εἰ μὲν στέρνον, ᾧ νεανία,  
 παίειν προθυμεῖ, παῖσόν' εἰ δ' ὑπ' αὐχένα  
 χρεῖζεις, πάρεστι λαιμὸς εὐτρεπῆς ὁδε.  
 ὁ δ' οὐ θέλων τε καὶ θέλων, οἶκτω κόρης,  
 τέμνει σιδήρῳ πνεύματος διαρροάς· 565  
 κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ', ὅμως  
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
 κρύπτουσ' ἃ κρύπτειν ὅμματ' ἀρσένων χρεῶν.  
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον· 570  
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
 φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρᾶν,

παστάτην δέ σε Πασῶν γυναικῶν εἶδον  
 ἡφθαλμοῖς ἐγὼ, which is spoken of  
 Macaria, who voluntarily sacrificed  
 herself.

561. Compare Ovid, Met. xiii. 457.  
 Etere jamdudum generoso sanguine,  
 Mixxit. Nulla mora est: at tu jugulo,  
 et pectore, telum Conde meo: jugu-  
 lumque simul pectusque retextit.

564. οὐ θέλων τε καὶ θέλων, Il. Δ. 43.  
 ἔκιν' ἀκοντί γε θυμῷ. Soph. Antig.  
 36. ἥδ' ὡς ἔμοιγε κάλ' ἔγινωκ' ἄμα. Eur.  
 Phoen. 360. Μῆτερ, φρονῶν ἐδ, κοῦ  
 φρονῶν, ἀφικόμεν. Ion 1444. Ὁ κατ-  
 ὅρων τε, κοῦ θανῶν, φαντάζομαι. This  
 figure is termed *Oxymoron*, and is  
 much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.)  
 with reason ridicules King for prefer-  
 ring, in spite of the hiatus, the reading  
 of the Ms. Barocc. *σιδήρῳ αἵματος*. The  
 fact is, that the word *αἵματος* written  
 over *κρουνοῖ* in the following line (as  
 in the Ms. Cant.) caught the eye of  
 the transcriber." Porson.

567. Compare Ovid, Met. xiii. 479.  
 Tunc quoque cura fuit partes velare  
 legendas, Cum caderet, castique deus  
 servare pudoris. "Ov. Fast. 2,  
 181. of Lucretia, Nec mora: celato  
 igit sua pectora ferro, Et cadit in  
 patrios sanguinolenta pedes. Tunc  
 quoque jam moriens, ne non procum-  
 Eurip. Hec.

bat honeste, Respicit; hoc etiam  
 cura cadentis erat." Lit. Chron. and  
 Weekly Rev. Jan. 27, 1827.

568. "κρύπτειν θ' ἢ κρύπτειν is the  
 general reading. Mss. have, *κρύπτουσ' ὃ  
 ἢ κρύπτειν*: whence Brunck has  
 deduced, *κρύπτουσ' ἢ κρύπτειν*: very  
 successfully: for thus quote Clemens  
 Alexandrinus Strom. ii. p. 506, 14.  
 Hermog. περὶ κακοζήλου p. 75, 40. ed.  
 Ald. and Eustathius on Il. B. p. 216,  
 7=163, 40. The words of Hermo-  
 genes are these: ἡ δὲ καὶ θνήσκουσ'  
 ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως  
 πεσεῖν· τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν  
 εὐτελὲς καὶ κουνὸν καὶ κακόζηλον·  
*Κρύπτουσ' ἢ κρύπτειν ὅμματ' ἀρσένων  
 χρεῶν*. To whom Eustathius alludes,  
 as reading *ἀνθρώπων* for *ἀρσένων*, I  
 know not; but I remember that the  
 same thing occurs in Androm. 220.  
 ed. Lasc.; where other editions rightly  
 have *ἀρσένων*." Porson. "Κρύπτειν  
*τινὰ τι*, as in Latin, *celare aliquem  
 aliquid*. Herod. vii. 28. Ὁ βασιλεῦ, οὐ  
 σε ἀποκρύψω,—τὴν ἐμεωυτοῦ οὐσίην.  
 Soph. El. 957. οὐδὲν γὰρ σε δεῖ κρύπ-  
 τειν μ' ἔτι. Eur. Hipp. 927. οὐ μὴν  
 φίλους γε κάτι μᾶλλον ἢ φίλους Κρύπ-  
 τειν δίκαιον σὰς, πάτερ, δυσπραξίας." Matth. Gr. Gr. § 412, 8.

572. φύλ. ε. "This was in imita-  
 tion of the honors paid by the specta-  
 tle



πορμούς φέροντες πευκίνους· ὁ δ' οὐ φέρων,  
 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακὰ·  
 ἔσθηκας, ὦ κάκιστε, τῇ νεανίδι  
 οὐ πέπλον, οὐδὲ κόσμον ἐν χερσὶν ἔχων;  
 οὐκ εἴ τι δώσω τῇ περίσῃ· εὐκαρδίᾳ,  
 ψυχῇ τ' ἀρίστῃ; τοιάδ' ἀμφὶ σῆς λέγω  
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε  
 πασῶν γυναικῶν δυστυχεστάτην θ' ὀρώ.

Χο. δεινόν τι πῆμα Πριαμίδαίς ἐπέζεσε,  
 πόλει τε τῇ 'μῇ' θεῶν ἀναγκαῖον τόδε.

Εκ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ,τι βλέψω κακῶν,  
 πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,  
 τόδ' οὐκ εἰ μὲ παρακαλεῖ δ' ἐκείθεν αὖ  
 λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολ-  
 λὰ μὲν κείνοι δίκον Φύλλ' ἐπὶ καλ στε-  
 φάνους." Potter.

576. πέπλον. Thuc. iii. 58. 'Απο-  
 βλέψατε γὰρ ἐς πατέρων τῶν ἡμετέρων  
 θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων,  
 καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν  
 κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασι  
 τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ.  
 27. Struem rogi nec testibus, nec odo-  
 ribus cumulant.

577. οὐκ εἴ τι δώσω, are you not  
 going to give? εἴ is not from εἶμι, sum,  
 but from εἶμι, eo. Future participles  
 are generally subjoined to verbs of  
 motion: cf. 719. 768. Eur. Phœn.  
 1070. \*Ὅς ἐπὶ θάνατον οἴχεται—ἐπὶ δὲ  
 πυργὰ κλειῖθρα γὰς Καλλίνικα θήσων:  
 Hipp. 519. τόνδε τ' ἔρχομαι τρίτον  
 'Αγῶνα πάλοις δεσπότη τε συμβαλῶν:  
 where see Monk's note.

578. "λέγω is the conjecture of  
 Heath, which suits the sense much  
 better. The Mss. Harl. N., in which  
 λέγων is read, come near to it. In  
 Soph. Œd. T. 87. λέγων for λέγω oc-  
 curs in Stobæus, p. 570, 51. ed. 1549.  
 But even supposing that the imperfect  
 ought to be retained, there would be

no ground for triumph to the opposer  
 of the augment, since we could read  
 τοιάδ' ἔλεγον ἀμφὶ σῆς. Morell has  
 solved the difficulty, without any re-  
 sistance to the reader, by reading, τῶν  
 ἀμφὶ σῆς λόγος. Similarly below 586.  
 the Ms. Reg. Soc. and others have  
 τῶν γὰρ. Porson. Dawes lays it  
 down as a canon, that the Attics never  
 omit the augment.

579. "εὐτεκνωτάτην Ald. and o-  
 τεκνώτατε below 618. It is not sur-  
 prising therefore that this edition ad-  
 mitted πόμα above 392. Also in 586,  
 it omits θ' which the Ms. Reg. Soc.  
 and others have." Porson. Schenck  
 properly remarks that δὲ οὐ should be  
 written, οὐ being emphatic, and agreeing  
 724.

581. Iph. T. 994. δευρὴ τις ἐπὶ  
 δαιμόνων ἐπέεσσιν Τὸ Ταντάλειον ἐπὶ  
 μα. Verbs compounded with ἐπὶ are  
 often followed by a dat. as well as an  
 accus.; as ἐπιστρατεύω Med. 1182.

586. "διάδοχον κακῶν Heath con-  
 jectures, διαδόχους κακῶν Musgr. Both  
 well, were not the common reading  
 best. It is the same as if Euripides  
 had said, ἡ κακὰ κακοῖς διαδόχους.  
 Compare Soph. Aj. 866. Πόντος πόντος

εἰ νῦν τὸ μὲν σὸν, ἄστε μὴ στένειν, πάθος

κ' ἂν δυναίμην ἐξαλείψασθαι φρενός·

δ' αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι

νναῖος. οὐκ οὖν δεινόν, εἰ γῇ μὲν κακῇ,

590

χοῦσα καιροῦ θεόθεν, εὖ στάχυν φέρει,

ρηστή δ', ἁμαρτοῦσ' ὧν χρεὼν αὐτὴν τυχεῖν,

ἐκὼν δίδωσι καρπὸν; ἀνθρώποις δ' αἰεὶ

μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·

δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο

595

ίσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ;

οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;

εἰ γε μέντοι καὶ τὸ θρεφθῆναι καλῶς

έρει. *Æsch. Pers.* 1046. Δόσιν  
ακῶν κακοῖς." Porson.

τὸ δ' αὖ λίαν, understand στέ-  
νессε grief.

"Aldus and many Mss. have  
πρ, which is bad. For it would

be and poor to assume καρπὸν  
593. Callim. H. in Dian. 130.

εὖ μὲν ἄρουρα φέρει στάχυν, εὖ  
τὴν Τετραπόδων." Porson. και-

favorable season.

Compare St. Luke vi. 45. 'Ο  
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαν-

καρδίας αὐτοῦ προφέρει τὸ ἀγα-  
θὸν ὃ πονηρὸς ἄνθρωπος ἐκ τοῦ

θησανροῦ τῆς καρδίας αὐτοῦ  
τὸ πονηρὸν.

διέφθειρ', solet vitare. This  
is the force of the aor.

numerous instances take the fol-  
lowing. Eur. Or. 698. Καὶ ναῦς γάρ,

καπρὸς βίαν ποδῖ, "Εβαψεν, ἔστη  
ἦν χαλὰ πόδα: this applies to

ships, but the first is of more  
frequent occurrence in this sense. De-

Olynth. ii. Μικρὸν πταῖσμα  
ἔστω, καὶ δι' ἔλκευ πάντα, a slight

storm frequently throws back and  
very thing. The Latin poets

express perfect similarly: Hor. Od.  
ne apicem rapax Fortuna cum

acuto Sustulit; hic posuisse  
(gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-  
visa leti Vis rapuit rapietque gentes:

iii. 2. sæpe Diespiter Neglectus in-  
cesto addidit integrum. Virg. Geo.

i. 49. Illius immensæ ruperunt horrea  
messes, are wont to break down.

597. Here Hecuba alludes to the  
question frequently agitated in the

schools during the time of Euripides,  
περὶ ἀρετῆς, εἰ διδακτόν. It is dis-

cussed by Plato in the Meno, by  
Æschines in the first of the Socratic

dialogues, and by Plutarch in a book  
entitled περὶ διδακτοῦ ἢ ἀρετῆς. Horace

Od. iv. 4. Doctrina sed vim promovet  
insitam, Rectique cultus pectora robu-

rant: Utrumque defecere mores Dede-  
corant bene nata culpæ. Quintil. Inst.

xii. 2. Virtus etiamsi quosdam impetus  
ex naturâ sumit, tamen perficienda

doctrinâ est. The opinion of Euripides  
seems to be, that although virtue may

be produced by education, higher rank  
and greater merit belong to those

whose virtue is the result of nature.  
See above 383. Hipp. 78. Orest.

126. Also an article on the Philo-  
sophical sentiments of Eurip. in the

Class. J. xxviii. p. 314.

598. "γέ τοι τέ, μέντοι, γέ τοι, γέ  
τι, γε μέν τι, γε μέντοι, are variously

read. The three latter particles very  
frequently occur together in Sophocles

δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,  
οἷδεν τό γ' αἰσχρὸν, κανόνι τοῦ καλοῦ μαθάν.  
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·  
σὺ δ' ἔλθε, καὶ σήμερον Ἀργείοις τάδε,  
μὴ θιγγάνειν μου μηδέν, ἀλλ' εἰργεῖν ὄχλον,  
τῆς παιδός. ἐν τοι μυρίῳ στρατευματι  
ἀκόλαστος ὄχλος, ναυτικὴ τ' ἀναρχία  
κρείσσων πυρός· κακὸς δ' ὁ μὴ τι δρῶν κακόν.  
σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρε,  
βάψας· ἐνεγκε δεῦρο ποντίας ἁλὸς,

and Euripides, γέ τοι τι never. Schol. Od. Γ. 43. ὑποφαίνει οὖν ὁ ποιητής, ὅτι ἔχει μὲν τοι καὶ τὸ θρεφθῆναι καλῶς διδάξιν ἐσθλοῦ. Antiphanes indeed in Stobæus cxiv. p. 585. (cxvi. p. 477.) has Σοφὸν γέ τοι τι πρὸς τὸ βουλεύειν ἔχει τὸ γῆρας, but τι agrees with σοφόν: unless there also you prefer Σοφὸν γε μέντοι. Concerning this passage, see *Supplem. Pref.* Porson.

599. "μάθοι Aldus: μάθη is required by the syntax, and is in several Mss." Porson. The optative is put after verbs of past time, the subjunctive after verbs of present or future time. See above 27.

600. γε, *etiam*: 842. Φίλους τίθεντες τοὺς γε πολεμιωτάτους: 979. See Porson's *Suppl. Pref.* Hermann on Viger. p. 659. contends that the force of the particle is not *etiam*, but *certe*. μαθάν. "Although I am aware that Euripides is rather careless about repeating the same words, [see 227. 228., 531. 532., 542. 544., 649. 651., 887. 889., 926. 937., 969. 970.] yet perhaps he wrote in this instance, μετῶν. Electr. 52. Γνώμης ποικιλῆς κανόνων ἀναμετρούμενος ἴστω τὸ σῶφρον. Thus also Aristoph. Av. 1005. Apoll. Rh. i. 724. But the received reading may be the true one. Schol. Il. Z. 351. in Townley's Ms.: εἰ ᾗδει πρὸς τὸ φυλάσσειναι μὴ ἐμπέπτειν εἰς αὐτά· οἷδε τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθάν." Porson.

601. "δὲ has crept into editions from carelessness. In Aldus δὲ, rightly, as also the Mss. H. R. and, I believe, all others. Eustathius on Il. N. p. 930, 42=900, 44." Porson.

603. μου. "I think μοι preferable. Xen. Cyrop. iv. 6, 8. τιμαρτήσων σου τοῦ παιδὸς τὸν φονέα." Schæf.

604. "ἐν γὰρ μ. Aldus: ἐν τοι ποιεῖ Mss." Porson. Cf. 228. μύρια: μύριος is used thus indefinitely in Eur. Ph. 313. χρόνῳ σὺν ὅμα μύριος ἐν ἡμέραις Προσεῖδον.

605. "Thus all edd. and Mss. and Eumathius vii. p. 257. Dio Chrysostom. Orat. xxxii. p. 389. ἀταξία improperly." Porson.

606. κρείσσων, *more* 'untameable': Soph. Oed. T. 174. κρείσσων ἀμαυρόκετον πυρός. Cf. Iph. A. 914. ναυτικὸν στρατεὺμ' ἀναρχον, κατὰ τοῖς κακοῖς θρασύ.

607. τεῦχος. In the first edition Porson edited λαβοῦσ' ἀγγεῖον. This was probably a gloss upon the word τεῦχος, which is not of unfrequent occurrence in Euripides for an *urn* or *pitcher*: Andr. 167. Ion 144. 276. 1184. 1198. Iph. T. 168. Cycl. 88. 208. 226. Electr. 140. 360. 496.

608. ποντίας ἁλός. "The gen. is put with verbs of all kinds, even with those which govern the accus., when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the

ς παῖδα λουτροῖς τοῖς πανυστάτοις ἱμῆν,  
 ἱμῆν τ' ἄνυμφον, παρθένον τ' ἀπάρθενον, 610  
 οὔσω, προθῶμαι θ' ὥς μὲν ἄξια, πόθεν ;  
 ἵκ' ἂν δυνάμην· ὥς δ' ἔχω, τί γὰρ πάθω ;  
 ὅσμον τ' ἀγείρας· αἰχμαλωτίδων πάρα,  
 ἴ μοι πάρεδροι τῶνδ' ἔσω σκηναμάτων  
 εἰουσιν, εἴ τις, τοὺς νεωστὶ δεσπότας 615  
 αθοῦσ', ἔχει τι κλέμμα τῶν αὐτῆς δόμων.  
 σχήματ' οἶκων, ᾧ ποτ' εὐτυχεῖς δόμοι,  
 πλείστ' ἔχων, κάλλιστά τ' εὐτεκνώτατε

in the singular, or by the word  
 in French by the article *partitif*.  
 214. πάσσε δ' ἄλδς θέλοιο, *he*  
*led salt over it.* Od. O. 98.  
*αι κρεῶν.* Thuc. ii. 56. τῆς γῆς  
*laid waste a part of the coun-*  
*Matth. Gr. Gr. § 356.*

-612. "Consider these lines as  
 ed in a parenthesis, and join *βδ-*  
*ἀγείρας δ' τε.*" Porson. Schæfer  
 s to this; because thus the at-  
 it would be desired not merely  
 her vase, but also to collect the  
 ents from the captives, and then  
 ig the water: ἀγείραςα belongs  
 to Hecuba: *προθῶμαι τε ἐκ τῶν*  
*ιν καὶ κόσμον ἀγείραςα—.*

. *νύμφην τ' ἄνυμφον.* Polyxena  
 ien betrothed to Achilles: *ἄνυμ-*  
*ιδ ἀπάρθενον* the Scholiast ex-  
 by *κακόνυμφον, κακοπάρθενον.*  
 are 936. γάμοι, οὐ γάμος. Eur.  
 ' 567. χάριν ἔχαριν. Soph. CEd.  
 14. τὸν ἄγαμον γάμον. Æsch.  
 939. ἀπόλεμος ὅδε γ' ὁ πόλεμος.  
 Od. i. 34. *Insanientis dum sa-*  
*Consultus erro.* Milton Par.  
 iii. 310. He looked and saw  
 numbers numberless The city  
 outpoured. A species of Oxy-  
 "This mode of expression,  
 is of most frequent occurrence  
 in the tragedians, is imitated by  
 as, Carm. 64, 81. Ipse suum  
 in optavit potius quam talia

Cretam *Funera Cecropiæ ne funera*  
*portarentur."* Lit. Chron.

611. λ. πρ. θ'. Virg. Æn. ix. 486.  
*nec te tua funera mater Produxit,*  
*pressive oculos, aut vulnera lavi.* Cf. Phœn.  
 1337. Med. 1029. "Ἀξίαν Aldus.  
 Several Mss. and the Schol. ἀξία, cor-  
 rectly." Porson.

612. τί γὰρ πάθω; Schol. ἦγουν τί  
*ποιήσω;* Eur. Phœn. 909. Τὸ μέλλον,  
*εἰ χρή, πέλομαι· τί γὰρ πάθω;* where  
 Valck. observes: "Τί γὰρ πάθω, *quid*  
*enim agam,* est formula eorum, quos  
 invitos natura vel fatum, vel quæcun-  
 que alia cogit necessitas." See Hec.  
 1109. Phœn. 909. The literal mean-  
 ing of the phrase seems to be, *for*  
*what should I suffer,* were I not to do  
 so? what would be my feelings? how  
 could I act otherwise?

617. σχήματ' οἶκων Schol. καλλας-  
*πισμοί:* or a periphrasis, as Soph.  
 Phil. 952. ὦ σχῆμα πέτρας διπυ-  
 λον.

618. "I had incautiously put a  
 comma after *κάλλιστά τ'*, not after  
*ἔχων,* as I ought. But *κάλλιστα εὐ-*  
*τεκνώτατε* is similar to *μέγιστον ἐχ-*  
*θίστη* Med. 1320. *πλείστον ἐχθίστης*  
 Soph. Phil. 631. *πλείστον κάκιστος*  
 CEd. C. 570. *κάκιστα δυσσεβεστάτων*  
 1190. as Brunck has rightly edited  
 from a former conjecture of Toup. If  
 you read in Antig. 86. *πλείον ἐχθίων,*  
 the objection of Joannes Clericus  
 (*Præf. ad Philargy. Cantab. p. 31.*)

Πρίαμε, γεραία θ' ἢδ' ἐγὼ μήτηρ τέκνων,  
 ὥς εἰς τὸ μηδὲν ἦκομεν, φρονήματος  
 τοῦ πρὶν στερέιντες. εἶτα δὴτ' ὀγκούμεθα,  
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,  
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.

620

τάδ' οὐδέν· ἄλλως φροντίδων βουλευόμενα,  
 γλώσσης τε κόμποι. κείνος ὀλβιάτατος,  
 ὅτῳ κατ' ἡμεᾶς τυγχάνει μηδὲν κακόν.

625

Χο. ἐμοὶ χρῆν ξυμφορὰν,

στροφή.

ἐμοὶ χρῆν πημονὰν γενέσθαι,

Ἰδαίαν ὅτε πρῶτον ὕλαν

Ἀλέξανδρος εἰλατίναν

630

ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων

Ἑλένας ἐπὶ λέκτρα, τὰν καλ-

λίσταν ὁ χρυσοφαῆς

"Ἄλιος αὐγάζει.

πῶνοι γὰρ καὶ πόνων

ἀντιστροφή. 635

will fall to the ground. You may also read μάλλον, but the other is better." Porson. See above 377. Alc. 802.

Τίμα δὲ καὶ τὴν πλείστον ἡδίστην θεῶν Κίπριν Βροτοῖσαν. Monk on Eur. Hipp. 487. quotes Cicero, Ep. ad Att. xii. 38. Sive hanc aberrationem a dolore delegerim, quæ maxime liberalissima, doctoque homine dignissima, laudare me etiam oportere (credo.) Thus in the Psalms, most highest.

623. κεκλημένος, being, see the note on 478. Thus in Androm. 13. Ἀττὴ δὲ δοῦλη, τῶν ἐλευθερωτάτων Οἰκῶν νομισθεῖσ', Ἑλλάδ' εἰσαφικόμεν: the Schol. explains νομισθεῖσα by οἶσα.

625. "Ald. and some Mss. have κείνος δ' ὁ. But by adding, changing, and omitting these particles, the metre is constantly injured. Thus in 677. a Harl. Ms. has κοῦκέτ'; in the present instance, however, it does not recognise δ'. Muretus V. L. v. 13. cited by Brunck, compares Ennius in

Cic. de Fin. 13. Nihilum boni est, nil nil mali est." Porson.

626. κατ' ἡμεᾶς, each day, 317. κατ' ἡμέραν. The full expression would be κατ' ἐκάστην ἡμέραν: sometimes κατ' ἐκάστην occurs.

627. χρῆν for ἐχρῆν, which Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 538. Horace Od. i. 15.

632. τὰν for ἤν. This use of the article is frequent in Homer, and in Ionic and Doric writers. "Of Aëtic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the nominative and oblique cases. Æsch. Ag. 533. Διὸς μακέλλη, τῇ κατεργασταί τῶν Eur. Iph. A. 1351. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχύνομαι." Matth. Gr. Gr. i. 291. Æsch. S. c. Th. 37. τοὺς πειθα μὴ ματῶν ὀδῶν.



- ἀνάγκαι κρείσσονες κυκλοῦνται.  
κοινὸν δ' ἐξ ἰδίας ἀνοίας  
κακὸν τᾷ Σιμουντίδι γὰρ  
ἐλέθειον ἔμολε, συμφορὰ τ' ἀπ' ἄλλων.  
ἐκρίθη δ' ἔρις, ἂν ἐν Ἰδα 640  
κρίνει τρισσὰς μακάρων  
παῖδας ἀνῆς βούτας,  
ἐπὶ δορί, καὶ φόνῳ, καὶ ἐμῶν ἐπαδός.  
μελάθρων λῶβα·  
στένει δὲ καὶ τις ἀμφὶ τὸν 645  
εὖροον Εὐρώταν  
Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα·  
πολίον τ' ἐπὶ κρᾶτα μάτῃς  
τέκνων θανόντων τίθεται  
χέρα, δρύπτεταί τε παρειάν, 650

37. κοινὸν Musgr. explains by ἀμείνον. But the antithesis between κοινὸν and ἰδίας shows that it agrees with κακὸν: one common ruin from his individual folly. With συμφορὰ, κοινὰ must be supplied: ἀπ' ἄλλων, the others.

40. ἂν i. e. καθ' ἂν. For the story of the judgment of Paris, see Lemaire's Class. Dict. Virg. Æn. i. 27. iudicium Paridis, spreteque injuria nec.

41. κρίνει. "The present is often for the aorist, in an animated narration, which represents what took place as present, as in Latin the *præter historicum*." Eur. Suppl. 652. Κατέρας γὰρ ἦν λάτρισ, "Ὅν Ζεὺς κεραννῶ πόλῳ καταβαλοῖ: 893. ἐλθὼν δ' Ἰνᾶχον βοᾷς, Παιδύεται καθ' Ἀρ." Matth. Gr. Gr. § 504. See above 11.

42. ἀνὴρ β., Paris. Compare 932. β. is thus redundant in Soph. CEd. 782. ἄξιος γὰρ ὅδε γ' ἀνὴρ Δοῦλος εἰν ἦν τῇσδε καὶ μέλλω χάριν.

43. "The prep. ἐπὶ frequently expresses an object or aim, inasmuch as

this is the condition upon which the action is performed. Herod. i. 41. μή τινας καθ' ὅδον κλώπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν, in order to do you mischief. Comp. ii. 121. vi. 67. Hence συλλαμβάνειν τινὰ ἐπὶ θανάτῳ, ἄγειν ἐπὶ θ., to lead to execution. And as the incidental consequence is often substituted for the immediate, i. e. the object, Eur. Hec. 643. ἐπὶ δορί κ. τ. λ. with the consequence of war, slaughter, and devastation. Comp. Phæn. 541." Matth. Gr. Gr. § 585. β.

644. "Hesychius cites this line with a slight mistake: Μελάθρων λῶβαι· τῶν οἰκῶν αἱ βλάβαι." Porson.

646. "εὖροον Ald. εὖρον most Mss. εὖροον Hermann rightly." Porson.

647. Nouns masc. in ῶν make feminines in αῖνα: Λάκων, Λάκαινα, Λέων, Λέαινα, θεράπων, θεράπεινα.

650. "Δρύπτω, I lacerate, tear. From δρύς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπω and δέρω. Δέρω may have produced δερέπω and

662. "Not badly *Lib. P.* κο

- ἄπαις, ἄνανδρος, ἄπολις, ἐξεφθαρμένη.

π. οὐ καίνον ἐῖπας· εἰδόσιν δ' ὠνείδισας.

ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης

665

ἥκεις κομίζουσ', ἧς ἀπηγγέλη τάφος

πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;

Θερ. ἦδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην

θρηνεῖ· νέων δὲ πημάτων οὐχ ἄπτεται.

Εκ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον κάρα

670

τῆς θεσπιωδοῦ δεῦρο Κασάνδρας φέρεις;

Θερ. ζῶσαν λέλακας· τὸν θανόντα δ' οὐ στένεις

τόνδ' ἀλλ' ἄβρησον σῶμα γυμνωθεὶς νεκροῦ,

λέλειπε φῶς: οὐκέτ' Cant. L. M. R. The conjunction being omitted, which certainly may be dispensed with: *κούκτι* for *κούκέτ'* cf. Aug. 2. *κούκέτι* 1089. 3." Porson.

εἰ βλέπουσα for βλέπει: cf. 119. Thus Horace, Od. iv. 8. *non tibi tantum Res est, aut animus deliciarum pens, for eget.* Comp. Orest. 380. γὰρ ζῶ κακοῖς, φῶς δ' ὄρω. Scholfield approves of Reisig's punctuation, οὐκέτ' εἰ, βλέπουσα φῶς, i. e. *καίπερ* λ.

665. "νεκρὸς, a dead body, is always masculine. But Ammonius, ἀνὴρ οὐχ τυχῶν, surmises that we ought to read *νεκρὸν* τόδε; because, says he, in the authority of Bos, when *νεκρὸν* stands for *cadaver*, σῶμα is always to be understood. He continues: 'Faret mutationi etiam metrum.' Whereas by this emendation the metre is subverted, unless you also transpose, τόδε Πολυξένης ἐμοί." Porson.

666. "ἀπηγγέλη Aug. 3. Cant. In Iph. T. 939. ἀγγέλης is extant, where ἀγγέλης may be read. See Phœn. 950." Porson.

667. "χερῶν M. R." Porson. *ἐχειν σπουδὴν*, for *σπουδάζεσθαι*, διὰ χ., through means of: Soph. *Ed.* C. 470. δ' ὅσων χειρῶν θινῶν.

668. μοι, ah me! see above 195.

670. κάρα—Κασάνδρας: a frequent circumlocution. "Soph. *Ed.* T. 950. ὁ φίλτατον γυναικὸς Ἰοκάστης κάρα:

1235. τέθηκε θεῖον Ἰοκάστης κάρα. Eur. Or. 470. ὦ χαῖρε, πρέσβυ, Ζητὸς ὁμόλεκτρον κάρα: 475. προσφθέγγει νῦν ἀνόσιον κάρα;" Matth. Gr. Gr. § 430. Cf. Hec. 712. Hor. Od. i. 24. Quis desiderio sit pudor aut modus Tam cari capitis? Virg. *Æn.* iv. 490. Testor, cara, Deos, et te, germana, tuumque Dulce caput.

672. ζῶσαν λέλακας, de viva loqueris. Theocr. xxv. 179. Εἰ σὺ γ' ἐκείνος ὃν ἡμῖν ἀκούοντεςσιν εἴπεις· Οὐδ' ἔλκεθεν Ἀχαιὸς, spoke of to us. Aristoph. Ach. 593. Ταυτὶ λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὢν; do you say this of? Thus is to be explained the passage in Il. Z. 479. καὶ ποτέ τις εἴπῃσι, πατὴρ δ' ὄγε πολλὸν ἀμείνων, Ἐκ πολέμου ἀνιόντα, will say of him when he returns from the war. See Matth. Gr. Gr. § 410.

λέλακας, perf. mid. from the obsolete λήκω, ἔλακον, Dor. for λέληκα, as ἀράρα for ἀρηρα. The quantity of this word is the same in Hesiod. *Erg.* 205. Δαίμονι, τί λέλακας; ἐχει νύ σε πολλὸν ἀρείων. But we find it different in Homer, Od. M. 85. Ἔνθα δ' ἐνὶ Σκύλλῃ ναίει, δεινὸν λελακυῖα. Damm considers that this may be syncopated from λελακηκυῖα, from λακέω, which would thus have its first syllable short, which Maltby in his edition of Morell's Thesaurus thinks is never the case. But in this opinion he is not strictly correct, as is shown by Aristoph. Pac.



εἴ σοι φανεῖται θαῦμα, καὶ παρ' ἐλπίδας.  
 Εκ. οἶμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα  
 Πολύδωρον, ὃν μοι Θρηξ' ἔσωζ' οἴκοις ἀνῆρ.  
 ἀπαλόμεν δύστηνος, οὐκέτ' εἰμὶ δῆ.

ᾧ τέκνον, τέκνον,  
 αἶ, αἶ, κατάρχομαι νόμον  
 βακχεῖον, ἐξ ἀλάστορος  
 ἀρτιμαθῆς κακῶν.

Θερ. ἔγνωσ γὰρ ἄτην παιδὸς, ᾧ δύστηνε σύ ;

Εκ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρομαι.  
 ἕτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ  
 οὐδέποτε ἀδάκρυτος, ἀστένακτος  
 αἰμέρα μ' ἐπισχῆσει.

Χο. δεῖν', ᾧ τάλαινα, δεινὰ πάσχομεν κακά.

Εκ. ᾧ τέκνον, τέκνον ταλαίνας ματρὸς,  
 τίνι μόρῃ θνήσκεις, τίνι πότμῳ κῆσαι ;  
 πρὸς τίνος ἀνθρώπων ;

Θερ. οὐκ οἶδ'· ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

Εκ. ἔκβλητον, ἢ πέσημα φοινίου δορός ;

382. μὴ νῦν λακῆσθς, λίσσομαι σ', ᾧ  
 'ρμίδιον.

674. "Thus Ald. Some Mss. ἐλπί-  
 δα." Porson. The latter reading would  
 occasion a hiatus. Ἐλπίς is used for  
 the anticipation of either good or ill :  
 Orest. 850. οἶμοι, προσῆλθεν ἐλπίς, ἣν  
 φοβουμένη Πάλας, τὸ μέλλον ἐξετηκό-  
 μιν γόοις.

677. Eur. Hipp. 778. βασιλὶς οὐκέτ'  
 ἔστι δῆ : 1157. ἱππόλυτος οὐκέτ' ἔστιν,  
 ὡς εἰπεῖν ἔπος : thus we say, is no  
 more.

679, 80. "νόμων βακχείων Ald. The  
 other reading is in King's Ms. and  
 Eustathius on Il. B. p. 241, 23=182,  
 46. νόμων βακχείων Priscian, xviii. p.  
 231. b. 11. ed. Ald. Some have γόων  
 for νόμων." Porson. The verb κατάρ-  
 χομαι is properly followed by a gen.,  
 as Phœn. 582. Πῶς δ' αὖ κατάρξει  
 θυμάτων ; but occasionally by an ac-

cus., as Orest. 949. κατάρχομαι  
 ναγμόν.

681. ἀρτιμαθῆς κακῶν. Xen. K.  
 i. 6, 35. ὀψιμαθῆς τῶν πλεονεξιῶν.  
 the note on v. 235.

682. "Others σοῦ for σὺ, no  
 correctly : in 681. ἀμφ' ἑτέρων, or  
 ἑτέρων, and 685. ἀδάκρυτον, ἀστέ-  
 τον." Porson.

685. "οὐδέποτε παύσει με ὥστε  
 δακρύνειν quæ est interpretatio Matti-  
 unice vera, collato Thuc. i. 129.  
 σὲ μήτε νῦν μήθ' ἡμέρα ἐπισχέτω, ἢ  
 ἀνέιναι, κ. τ. ἔ. Musgr. ἐπισχῆσει,  
 lucebit, vel adveniet." Scholcs. ἢ  
 κρυς μοῖρα, Med. 857. "Some  
 add αἱ αἱ κακῶν, or αἱ αἱ τῶν κακῶν  
 Porson.

691. νιν κυρῶ : on this constr.,  
 the note on v. 51.

692. πέσημα. Phœn. 1715. ἦν  
 πεσήματ' ἄλλ' ἀθλίου πατρός : 1

Θερ. ἐν ψαμάθῳ λευρᾷ  
πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Εκ. ὦ μοι, αἶ αἶ,

695

ἔμαθον ἐνύπνιον, ὁμμάτων ἐμῶν  
ὄψιν, οὗ με παρέβα φάσμα  
μελανόπτερον, ἃν ἐσεῖδον  
ἀμφί σ', ὦ τέκνον, οὐκέτ'  
ὄντα Διὸς ἐν φάει.

700

τίς γάρ νιν ἔκταν' ; οἶσθ', ὄνειρόφρον, φράσαι ;

Εκ. ἐμὸς, ἐμὸς ξένος, Θρήκιος ἱππότης,  
ἵν' ὁ γέρον πατὴρ ἔθετό νιν κρύψας.

ὦ μοι, τί λέξεις ; χρυσὸν ὥς ἔχοι κτανῶν ;

ἄρρητ', ἀνάνομαστα, θαυμάτων πέρα,  
οὐχ' ὅσ' αἶ τ', οὐδ' ἀνεκτά. ποῦ δίκ' αἶ ξένων ;

705

ὦ κατάρ' ἀνδρῶν, ὥς διεμοιράσω  
χρῶα, σιδαρέω τεμὼν φασγάνῳ  
μέλεα τοῦδε παιδὸς, οὐδ' ἄκτισας.

ὦ τλήμων, ὥς σε πολυπονωτάτην βροτῶν  
δαίμων ἔθηκεν, ὅστις ἐστὶ σοι βαρύν.

710

οὐκλέους δὲ πτώμα, Πολυνείκους τε  
1316. πέσσεα, πέσσεα δ' αὖ Διτὶχ'  
ἔσπετον. Thus the Latin *cadaver*,  
unburied corse, is from *cado*. The  
English word *carcase* is also deduced  
from *cado*.

96. "ὁμμάτων τ' ἐμῶν Ald. Many  
omit the conjunction." Porson.  
90. Διὸς ἐν φ., in the light of  
sun: Hor. Od. i. 1. sub *Jove* fri-  
: iii. 2. *Vitamque sub Dio et tre-*  
*s agat* In rebus.

91. "Others *ὄνειρόφρων*. Several  
have *ἔκταν'*. Conversely *διέφθορ'*  
1. in 596. which I would have  
ed, if more Mss. had sanctioned  
Porson.

92. "ἐμὸς only once in Aldus and  
y Mss." Porson.

94. "Sometimes it is indifferent  
whether one wishes to express deter-

minately that the consequence of a  
past action is continued on to the time  
of the relation, or not. Hence, in such  
cases, the conj. sometimes changes  
places with the opt. Thus it is in Eur.  
Hec. 697=704. 'ΕΚ. ἐμὸς ξένος, Θρη-  
κιος ἱππότης (ἔκτεινέ νιν.) ΧΟΡ. ὦ μοι,  
τί λέξεις ; χρυσὸν ὥς ἔχοι κτανῶν ; al-  
though *ib.* 27. he had used *ἔχη* in the  
same combination. Comp. Eur. Suppl.  
201." Matth. Gr. Gr. § 518.

705. "πέρα *R.* and as a various  
reading *M.* Thus *πέρα δεινῶν* Pausan.  
iv. 5. p. 291. (471.) which Facius  
well defends." Porson.

707. *κατάρ' α.*, the positive for  
the superl., as *δια γυναικῶν* Hom. See  
Porson's Pref. p. xxvii=54. Eur. Alc.  
472. ὦ φίλα γυναικῶν.

709. "ἄκτισω Ald. Mss. vary." Porson.



ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας  
 Ἀγαμέμνονος· τὸνθὲνδε σιγῶμεν, φίλοι.  
 Ἀγαμ. Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τὰς  
 ἔλθουσ', ἐφ' οἷσπερ Ταλθύβιος ἤγγειλέ μοι  
 μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;  
 ἡμεῖς μὲν οὖν ἑῶμεν, οὐδὲ ψαύομεν  
 σὺ δὲ σχολάζεις, ὥστε θαυμάζεις ἐμέ.  
 ἦκω δ' ἀποστελῶν σε· τὰ κεῖθεν γὰρ εὔ  
 πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.  
 ἔα, τίν' ἀνδρᾶ τόνδ' ἐπὶ σκηναῖς ὄρῳ  
 θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι  
 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.  
 Εκ. δύστην', ἑμαυτὴν γὰρ λέγω, λέγουσά σε,

712. ἀλλ' εἰσορῶ γὰρ κ.τ.λ. These two particles frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. 'Ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας τῆσδε Κρέων δ' Μενοικέας νεοχμὺς—χωρεῖ. Thus the Latins use *sed enim*: Virg. Æn. i. 23. hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque foveatque. Progeniem *sed enim* Trojano a sanguine duci Audierat, Tyrias olim quæ verteret arces: where *sed* refers to the preceding sentence, *enim* to the succeeding: *sed fata non sinebant: audierat enim* etc. See Viger's Idioms, p. 173. Seager. τοῦδε, for ὅδε or δεῦρο: see the note on 51. The nom. and accus. are more frequent in this sense. δεσπότου δέμας, for δεσπότην. "Æsch. Eum. 84. κτανεῖν μητρῶον δέμας, for τὴν μητέρα. Soph. Œd. C. 1550. Νῦν δ' ἐσχατόν σου τοῦμόν ἄπτεται δέμας, for ἐγώ. Comp. Œd. T. 1208. Trach. 908. φίλων οἰκετῶν δέμας, for φίλους οἰκέτας." Matth. Gr. Gr. § 430, 6. Soph. Antig. 944. Δανάας δέμας, for Δανάη.

715. ἐφ' οἷσπερ, upon the conditions

which, in pursuance of, conform with. See Matth. Gr. Gr. § 584.

717. οὐδὲ ψαύομεν. Of this use of Porson's canon respecting the I see the explanation in a note to son's Pref. and Suppl. p. xviii.

719. "Valckenaer on Phœn. (1337.) prefers ἦκω μεταστελῶν which the reading of the Harleian above 507. may seem to favor. the particle is not so well omitted ἀποστελῶν suits the sense better. editions of the Phœnissæ have στέλλων, which is faulty, inasmuch as Tragic senarii do not allow a division. If any instance occurs contrary, it labors under an incorrect accentuation, as Æsch. Prom. 6 Διὸς τ' ἐχθρῶν ὕπερ Στένει. I says in joke, 'Ἀλλ' οὐχὶ δυνατόν οὐ γὰρ ἀλλὰ προ-βούλευμα βασίλης πόλεως μέγα, in Hephaest. Porson.

720. καλῶς for καλόν. Thus Soph. Antig. 637. Ἐμοὶ γὰρ ἀξίως ἔσται γάμος Μειζῶν φιλῶν. See the note on 530.

724. "This verse is found in 74." Porson. ἑμαυτὴν γὰρ λ mean myself. Thus Herod. v. Themistocles persuaded the At

- Ἐκάβη, τί δρᾷσῃ; πότῃρα προσπέσω γόνυ 725  
 Ἀγαμέμνωνος τοῦδ', ἢ φέρω σιγῇ κακά;  
 γαμ. τί μοι προσώπων νῶτον ἐγκλίναςα σὸν  
 δῦρει, τὸ πραχθεὶν δ' οὐ λέγεις; τίς ἐσθ' ὅδε;  
 κ. ἀλλ' εἴ με, δούλην πολεμίαν θ' ἡγούμενος,  
 γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθ' ἄν. 730  
 γαμ. οὐ τοι πέφυκα μάντις, ὥστε μὴ κλύων  
 ἐξιστορῆσαι σὼν ὁδὸν βουλευμάτων.  
 κ. ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενές

is ποιήσασθαι διηκοσίας ἐς τὸν πόλε-  
 ν, τὸν πρὸς Αἰγυπῆτας λέγων. Isocr.  
 math. 277. ἔλεγεν, ὅτι σὺ μὲν πεποι-  
 ται τοὺς λόγους, ἐμὲ λέγων. Thus  
 Cic. de Fin. v. 3. Hoc, inquit,  
 non poterit sic abire, cum hic adsit,  
 autem dicebat. The sense of the  
 passage seems to be this: unhappy  
 man, and yet in thus addressing you,  
 I apply an epithet more applicable to  
 myself.

727. μοι for μου: as Phœn. 1562.  
 πέτι σοι τέκνα λείσσει φῶς. See  
 Attic. Gr. Gr. § 392.

728. "δύρη Aldus and all Mss.;  
 which being repugnant to the metre,  
 is corrected with a perversion of the sense  
 changed into δδυνῇ. At least he  
 ought to have substituted δδυνῇ. (Cf.  
 7.) But Musgr. well corrects δύρη,  
 referring to Hesychius, δδρεσθαι, δδύ-  
 ρησθαι. Taylor, (*Lect. Lys.* c. 9.) in-  
 deed suspects an error in Hesychius.  
 On the same grounds he ought to have  
 disputed the accuracy of the Etymolo-  
 gicon, p. 192, 43. 291, 23. Eustathius  
 Il. B. p. 218, 19—165, 20. εὐρίσκε-  
 ῖν δὲ καὶ τὸ δδύρεσθαι δδρεσθαι. Nor  
 is it more surprising that both δδρεσθαι  
 and δδύρεσθαι should be in use among  
 the Attics, than both κέλλειν and  
 ἐλλειν, μέργνυμι and ὁμέργνυμι, and  
 many similar. Æschylus Prom. 271.  
 τί μοι τὰ μὲν παρόντα μὴ δδρεσθῇ  
 η. Editions there wrongly add a  
 mark of elision, such as the Attics do  
 not recognise. In the same, Pers. 584.  
 metre demands, Δυρόμενοι γέροντες.  
 Eurip. Hec.

In our author, Med. 159, Brunck has  
 edited 'δυρομένα, as if ο could be elided  
 by ου. A line in Eur. Andr. 397.  
 begins thus, Ἀτὰρ τί ταῦτ' δδύρομαι;  
 also a parallel one from the Medea of  
 Neophron, in Stobæus p. 107. ed.  
 Grot., Καὶ πρὸς τί ταῦτ' δδύρομαι;  
 Why not, you will ask? Because the  
 Tragic writers never constitute a se-  
 narius so, that the third and fourth  
 feet form one word. We must read  
 therefore both in Euripides and Neo-  
 phron, δδύρομαι." Porson.

730. "ἄλγος ἂν προσθείμεθα. Thus  
 Aldus and most edd. But ἂν is rightly  
 repeated in Brunck's *membrana*, Harl.,  
*Ms. Reg. Soc.*, *Mosq.* 3. and several  
 others. Instead of the second ἂν in  
*J. Mosq.* 1. ἄλγει. Brunck has edited,  
 ἄλγος αὐτῷ π. ἂν: badly." Porson.  
 "Quam proni essent Tragicæ ad gemi-  
 nandum ἂν, omnibus fere doctis indoc-  
 tisque notum." Monk. Alc. 663. Hipp.  
 482. See Porson's Suppl. to Pref.  
 Viger's Idioms p. 178. Seager.

732. δδυν, course, plan, meaning.  
 Phœn. 925. Ἀκούε δὴ νῦν θεοφάτων  
 ἐμῶν δδόν: Heracl. 237. Τρισσὰ μ'  
 ἀναγκάζουσι συμφορὰς δδολ, ἴδλας,  
 τοῖσδε μὴ παρῶσασθαι ξένους: Hipp.  
 290. γνώμης δδόν: Soph. (Ed. T. 67.  
 Ἄλλ' ἴστε πολλὰ μὲν με δακρύσαντα  
 δὴ, Πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος  
 πλάνοισ. Cf. Herod. iii. 156. vii. 234.

733. Am I not however regarding  
 the disposition of this man too much  
 with reference to hostile feelings,  
 whereas he is not ill disposed towards

- μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς ;  
 Αγαμ. εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι,  
 εἰς ταυτὸν ἦκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.  
 Εκ. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ  
 τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε ;  
 τολμᾷν ἀνάγκη, καὶν τύχῳ, καὶν μὴ τύχῳ.  
 Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων,  
 καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος.  
 Αγαμ. τί χρεῖμα μαστεύουσα ; μῶν ἐλεύθερον  
 αἰῶνα θέσθαι ; ῥάδιον γὰρ ἐστί σοι.  
 Εκ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,  
 αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.  
 Αγαμ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;  
 Εκ. οὐδέν τι τούτων, ὧν σὺ δοξάζεις, ἀναξ.  
 ὀρεῖς νεκρὸν τόνδ', οὗ καταστάζω δάκρυ ;  
 Αγαμ. ὀρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.  
 Εκ. τοῦτόν ποτ' ἔτεκον, κἄφερον ζώνης ὕπο.  
 Αγαμ. ἔστιν δέ τις σὼν οὗτος, ᾧ τλῆμον, τέκνων ;

me? Cf. 119. The tragic writers use *ἀρα* or *ἀρ'* οὐ indiscriminately. See Porson's Suppl. Monk Alc. 351. *ἀρά μοι στένειν πάρα, τοιαῦδ' ἁμαρτάνοντι συζύγου σέθεν* ;

736. *εἰς ταυτὸν ἦκεις*, sc. *ἐμοί*, see Phœn. 1420. *you and I are agreed* : καὶ γὰρ οὐδ' ἐγὼ (βούλομαι) κλ.

740. "γουνάτων Ald. and some Mss. Concerning the ellipse of the preposition *πρὸς*, see my note on Orest. 663." Porson.

744. "Plautus ridicules this, *Asinarius*. ii. 2, 8. *Ætatem velim servire, Libanum ut conveniam modo*. This is noticed by Josias Mercerus on Nonius v. *Meret*." Porson.

745. θέλω, *I am willing* : cf. Orest. 1099. *ὦ φίλτατ', εἰ γὰρ τοῦτο κατθανοίμ' ἰδὼν*, Od. A. 58. *ἰέμενος μὲν καπνὸν ἀποθρόσκοντα νοῆσαι* Ἡs γαίης θανέειν ἱμείρεται.

746. "ἐπάρκειαν Ald. and edd.

*ἐπάρκεσιν* Ms. Reg. Soc. which seems preferable : *ἄρκεσις* occurs in Soph. Ed. C. 73. *ἐπάρκεσις* 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited *ἐπάρκεσιν*, having found it in *J. M. N.*" Porson.

748. "This line is thus turned by Ennius in Nonius v. *Guttatim*. *Vide hunc, meæ in quem lacrumas guttatim cadunt*." Porson.

οὗ καταστάζω δάκρυ, i. e. *καθ' αὐτὴν*, by the figure *Anastrophe*. See below 898. 1130. Porson Med. 105. *Æsch. Pr. 66. Αἱ, αἱ, Προμηθεῦ, σὺν θυφιστέρῳ κακῶν*.

750. This line contains an instance of the figure termed by Grammarians *δοτερον πρότερον*, as in Virgil, *Æn. ii. 353. moriamur, et in media arma ruamus*. "Æsch. Cho. 979. *ἤνεργ' ἐνὶ ζώνην*." Scholefi.





Αγαμ. ὦ τλήμων, ἦπου χρυσὸν ἡράσθη λαβῆν;

Εκ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγωγ Φρυγῶν.

Αγαμ. εὗρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν; 765

Εκ. ἦδ', ἐντυχοῦσα ποττίας ἀπῆς ἔπι.

Αγαμ. τοῦτον ματεύουσ', ἢ ποιοῦσ' ἄλλον πόων;

Εκ. λοῦτρε' ὦχετ' οἴσουσ' ἐξ ἁλὸς Πολυξέην.

Αγαμ. κτανῶν νιν, ὡς ἔοικειν, ἐκβάλλει ξίφος.

Εκ. θαλασσόπλαγκτόν γ', ὅδε διατμελὸν χρέα. 770

Αγαμ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόων.

Εκ. ὅλαλα, κοῦδεν λοιπὸν, Ἀγάμεμνον, κακῶν.

Αγαμ. φεῦ, φεῦ τίς οὕτω δυστυχῆς ἔφυ γυνή;

Εκ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἀλλ' ὥνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ, 775

ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,

στέργοιμ' αὖν· εἰ δὲ τοῦμπαλιν, σύ μοι γεινοῦ

τιμωρὸς ἀνδρὸς, ἀνοσιωτάτου ξίνου,

ὃς οὔτε τοὺς γῆς νέββει, οὔτε τοὺς αἶω

δεΐσας, δέδρακεν ἔργον ἀνοσιώτατον, 780

κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,

ξενίας τ' ἀριθμῶ πρῶτος ὢν ἐμῶν φίλων·

763. "Interrogative, necne, accipiantur particulæ ἦ που, parum aut nihil refert. Anglice verte, *I suppose.*" Elmsley Heracl. 56.

764. τοιαῦτ' (ἦν), such was the case: see Phœn. 428.

768. λοῦτρε'. Schæfer remarks that this should be λοῦτρε', for λοῦτρε, as above 609. λοῦτροίς: λοῦτρον, whence plur. λοῦτρα, signifies water which has been used for ablution: λοῦτρον, water for the purpose of purification, and therefore undesiled.

770. "γ' is wanting in some Mss. For κακῶν in 772. some have κακόν." Porson. Cf. 557.

774. "λέγεισ others, which if any one chooses to substitute, I shall not object. Brunck compares the words of Terence, (Adelph. iv. 7.) *Ipsa si cu-*

*piat Salus, Servare prorsus non potest hæc familiam.* More to the purpose seem those of Trabea in Cicero *Tull. Disp. 4, 31. Fortunam ipsam et teibo fortunæ meæ.*" Porson. Schol. suggests that Τύχην with a capital would be better.

777. στέργοιμ' αὖν, Schol. ἀγαπῶ αὖν, *I will acquiesce, submit.* Est. Hipp. 460. *Ἀτέργουσι δ', οἷμα, συμφορὰς νικώμενοι.*

779. "Some omit the former τῶν others change it into τῆς." Porson.

782. "ξένον for φίλον many Mss. badly. Aldus and almost all Mss. πρῶτα τῶν ἐμῶν. Brunck from his *membræne* has edited τὰ πρῶτα, being as much delighted with two snipe, as others are offended. But that copy is not free from manifest



τυχῶν δ' ὅσων δεῖ, καὶ λαβὰν προμηθίαν,  
ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,

sses; for above 607. it has τᾶγγος  
τῆχος as in *M. Mosq.* l. N. R.  
Therefore τὰ πρῶτα is a mere scholion,  
is evident from the circumstance,  
at in some Mss. the article is written  
er πρῶτα to explain it. Musgrave  
s conjectured ξένια, which is tame  
d obscure. Beck removes the com-  
a after ἐμοί, and places it after ξε-  
as, by which I do not see that any  
ing is gained. Another participle  
by all means necessary after τυχῶν,  
connect the two members of the  
entence. We might indeed read,  
νὰ τ' ἀριθμῶν πλείστα τῶν ἐμῶν φί-  
ων, were not this too great a depar-  
re from the common reading. I have  
erefore given πρῶτος ἂν for πρῶτα  
ον. When once πρῶτος ἂν τῶν ἐμῶν  
λων, or with the addition of one  
tter only πρῶτος τῶν ἐ. φ. had been  
titten, some person anxious about  
e metre from thence made out the  
tmon reading. Brunck has vitiated  
assage of Aristophanes *Vesp.* 1249.  
f a similar blunder. The Attics often  
se ἱππική and μουσική without the  
icle. We read therefore rightly,  
τῶν γὰρ οὐ τρίβων ἂν ἱππικῆς,  
Suidas also v. τρίβων. But Brunck  
ot knowing this, has thrown out the  
article which was necessary; and  
serted the article which was unneces-  
sary. Ἐτῶν γὰρ οὐ τρίβων τῆς  
τικῆς. Should any one object, that  
does not seem probable, that read-  
ings so slightly corrupted as πρῶτος  
ἂν ἐμῶν φίλων, πρῶτος ἂν τῶν ἐμῶν  
λων, should be still farther per-  
erted, he is not aware, (to use  
e words of Hemsterhusius on  
ristophanes *Plut.* p. 349.) *quam*  
*proclivi lapsu voces etiam notissimæ*  
*numquam in maculas degenerant,*  
*libus eluendis hominum vel acutissi-*  
*orum ingenia frustra defatigantur.*  
will confirm this remark by one or  
o examples. In the Dionys-alexan-  
r of Cratinus preserved in *Macro-*  
*t.* v. 21. Gronovius adds a line from  
Ms. of De Thou: Στολὴν δὲ δὴ

τὴν εἶχε τοῦδ' ὁμόχροον. Thus he has  
given from his father's conjecture,  
written on the margin, not edited,  
whilst the Ms. had ΤΟΤΑΟΜΟΙΦΡΑ-  
ΣΟΝ. So trifling a mistake has ef-  
faced the true reading of this passage.  
Read, τοῦτό μοι φράσσον. There is ex-  
tant in *Strabo* x. p. 743. A. (485. B.)  
a fragment of Pindar respecting Delos,  
a part only of which I will transcribe:  
'ΑΛΛ' ἂ Κοιογενὴς ὁπὸτ' ὠδίνεσαι θοαῖς  
ἀγχιτόκοις ἐπέβα νυ, δὴ τότε τέσσαρες  
ὄρθαι πρέμνων ἀπάρουσαν χθονίαν, ἂν  
δ' ἐπικράνοις σχέθον πέτρων ἀδαμαντο-  
πέδιλοι κίονες, ἐνθα τεκοῖσ' εἰδῆιμον'  
ἐπόψατο γένναν. Commonly ἀλλὰ καὶ  
δ γένος, whence Barnes has well de-  
duced Κοίου γένος, but from the Mos-  
cow Ms. of *Strabo* which has καινο-  
γενὴς, you may get κοιογενὴς, which  
is rather better. For ὀδύναισι θέαις  
the same Ms. has ὠδίνεσι θοαῖς. Also  
ἀγχιτόκοις, which has escaped from  
most editions, is found in *Aldus* and  
this Ms. Again, ἐπιβαίνειν edd. ἐπέ-  
βαινεν Ms. Next follows πρόμνων erro-  
neously in some Mss.; excellently in  
the Moscow one, ἂν δ' ἐπὶ κράνοις  
σχέθον πέτρων, with the exception of  
a slight error in division. Editions  
have, ἂν δ' ἐπὶ κρανῇ σχεδὸν πέτρα.  
*Casaubon* has rightly conjectured σχέ-  
θον, the rest he has not attempted.  
Translate thus: COLUMNÆ vero basi  
adamantina innixæ rupem CAPITULIS  
sustinere. The word occurs in the  
same sense in *Iph.* T. 51. *Eustathius*  
*Il. H.* p. 700, 64=582, 44. ἐπικρανόν,  
ὅπερ ἐστὶ κεφαλὴ κίονος. To *Cratinus*  
and *Pindar* we may add *Aristophanes*,  
*Ran.* 1076. Οὐκ οἶδ' εἰς ἦντιν' ἐρῶσαν  
πώποτ' ἐποίησα γυναικα. The passage  
having been thus corrupted, transcrib-  
ers endeavored to repair the mischief,  
some by adding ἂν, others ἐγώ. With-  
out troubling myself to expose the  
errors of the received text, or to lash  
the trifling of *Invernizius*, I shall mere-  
ly remark, that the true reading is  
preserved by the *Ravenna* copy:  
Οὐδ' οἶδ' οὐδεὶς ἦντιν' ἐρῶσαν πώποτ'

οὐκ ἤξϊασεν, ἀλλ' ἀφῆκε πόρτιον.

785

ἡμεῖς μὲν οὖν δοῦλοί τε, καὶ σθενεῖς ἴσως·

ἐποίησα γυναῖκα. Thus you have three passages, which were, it is true, corrupted in editions, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the participle *ὄν* may be understood. Certainly it may; as in Hipp. 232. and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plut. 751. Οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον ἔχοντες ὄλγον αὐτὸν ἡσπάζοντο. Vesp. 505. αἰτίαν ἔχω ταῦτα δρᾶν, ξυνωμότης ὄν, καὶ φρονῶν τυραννικά. Pac. 633. Ἄλλ' ἂν ὄν ἔνεν γιγάρτων, καὶ φιλῶν τὰς ἰσχάδας, ἔβλεπεν πρὸς τοὺς λέγοντας: 685. Ἀπορῶν δ' ὁ δῆμος ἐπιτρόπου, καὶ γυμνὸς ὄν, τοῦτον τέως τὸν ἄνδρα περιεζώσατο. Menander in Stobæus lxx. p. 299. ed. Grot. Ὅταν πένης ὄν, καὶ γαμῖν τις ἐλόμενος, τὰ μετὰ γυναῖκας ἐπιδέχεται χρήματα, αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει. Eurip. Androm. 499. Μητρὸς λεχέων, ὅς ὑπερβύθησκες, οὐδὲν μετέχων, οὐδ' αἴτιος ὄν βασιλεῦσιν. If from any one of these passages you expunge the participle *ὄν*, you will create, if not a solecism, at least a very harsh phraseology. [“The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριβέστεροι. Diodorus Sic. xx. c. 62. Προήγαγε τὴν στρατιάν, τῷ μὲν ἀριθμῷ βραχὺ λειπομένην τῶν ἐναντίων, τῇ δ' ἀρετῇ πολὺ καταδεστέραν οὖσαν: where Wesseling remarks: ‘οὖσαν omittit Basil.’ adding perhaps justly: ‘neque necessaria vox est.’ For although the Greeks approve this construction, yet they are not averse from the other, which Porson has almost pronounced a solecism. Eur. Orest. 451. Ὁ Σπαρτιάδης Τυνδάρεως μελᾶμπελος, Κουρᾷ τε θυγατρὸς πενθίμω κεκαρμένος: 1590. Δόμων δ' ἐπ' ἄκρων τοῦδε πυργουμένους, εἴφος δ' ἐμῆς θυγατρὸς ἐπιφύρονον δέρη. Med.

735. Λόγοις δὲ συμβάς, καὶ θεῶν ἀνέμωτος. Homer Il. X. 342. ἢ νῆσαν ἐπίσκοπος ἡμετέρῃσιν, ἢ τινα συνέσων—, Herod. i. 60. μέγας ἀπὸ τερσέραν πηχέων ἀπολείπουσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδής: 65. ἀελφιδεῦ μὲν ἐωυτοῦ, βασιλείοντος δὲ Σπαρτητέων.” Schæf.] Valckenner therefore is wrong in his note on Herod. i. 59. in proposing to read *ὄν* for *ὄν* in the passage from the Vespæ. But Suidas, under Εἰ καὶ νῦν ἐγὼ, and ξυνωμότης, rightly retains *ὄν*: and in both cases rightly has *τυραννικά* for *τυραννίδα*. But suppose that I should contend, that the mistake of the transcriber in writing *πρῶτα* for *πρώτος* was the origin of this confusion? Undoubtedly nothing is more likely, than that *α* should be written for *ο*. For since sigma is generally expressed by this character *c*, it is evident that, if *ο* and *c* coalesce, a figure will be formed not unlike to *α*. In Homer, Od. A. 157. *πρῶτα*. The Ms. Harl. 5674. has *τὸν* in the text, and *πρώτος* is written over as a various reading. In this play 546. the word *στρατὶς* is so written in the Ms. *M.*, that at first sight any one would suppose it to be *στρατὶ*. In the Scholia on Aristoph. Nub. 508. Aldus and Junta have *ἔξ ὑποβρῶγά τιος*, which Gelenius has changed into *ὑποβρῶγός*. Clemens Alexandr. *Quis dives salvetur* p. 940. 44. ἀμέλει δ' πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος, καὶ τὰ ὑπέρογκα φραζάμενος, ἐν τούτῳ παρῆναι τοῦ ὅλοις οὐ δεδύνηται, τὸ τοῦ σωτήρος ἐξαίρετον, ἵνα λάβῃ ζωὴν αἰώνιον ἢ ἐπὶθεῖ. What is the meaning of *παρῆναι*? It is translated *acquiere*. Change *A* into *OS*, and read *προσθέναι*. If any one chooses to render *παρῆναι* τοῖς ὅλοις, *sequē suāque omnia rendere*, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι δὲ αὐτὸς δ' Ἀδῶν ἐκδίδωσιν ἐς τὸν Ἀλφειὸν, Κοράκων ὀνόμασται Νῦ-



ἑλλ' οἱ θεοὶ σθένουσι, χῶ κείνων κρατῶν  
 ὅμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,

Οἱ δὲ ῥηγνται τὴν Ἑνίσπην καὶ τὴν τε καὶ ῥίπην τὰς ὑπὸ τοῦ ρου κατελεγμένας γενέσθαι νήσους ἐν τῷ Λάδωνι ὑπὸ ἀνθρώπων οἰένας· ᾧ οἱ πεπιστευκότες μάταια σάν. The conjecture of Sylbur for ᾧ οἱ π., viz. & οἱ π., Facius edited from the Moscow Ms. is correct; both being corrected from ὅσοι. But, if you read σ, what will be the construction, meaning of the words? They will be of none. For ὅσοι must be read and substituted above, in the place of οἱ, so that the whole passage will run thus: κοράκων ὀνόμασται ὅσοι δὲ ῥηγνται—οἰκουμένους πεπιστευκότες μάταια ἴστωσαν. The transcriber having written οἱ, by long, as frequently happens, a letter once which ought to be repeated, immediately corrected his mistake by adding ὅσοι in the margin. But the second transcriber made two mistakes; he both considered this word as an action, not an explanation; and he introduced it into a wrong place. Next two other transcribers corrected this, the one into & οἱ, the other into ᾧ οἱ. That Pausanias gave passage thus, will appear evident from Pausanias himself, v. 12. p. 404. οἱ δὲ ἀνθρώπων τὰ διὰ τοῦ στόματος ἢ ἐκ τῶς [τοῖς is added by Schæf.] ῥασιν ἐξίσχοντα ὁδόντας τῶν θηρίων, καὶ οὐ κέρατα ῥηγνται, τοῖς τοῖς ἀπιδεῖν μὲν ἐς τὰς ἑλλας. vi. 13. 152. Εἰθεῖας μὲν δὴ μετέχουσι ὅσοι Χίονιν αὐτὸν ἀναθεῖναι τὴν στήλην, ἀλλ' οὐ Λακεδαιμονίων ῥηγνται τὸ ὅσιον. A little before in this same place iii. 25. "Ὅσοι δὲ Θέμιδος, καὶ Δημοτρίδος τῆς Λουσίας, τὸ ἐγαλμαὶ νομίζουσι, μάταια ἴστωσαν ὑπείκοτες. In Dionysius, Athen. ix. p. 10. D. ἰχθὺς ἄδρὸς πάρεστι ταῦτός. ὁ δὲ, the excellent emendation of Facius, ταῦτός ἐστι σὰ, is confirmed by the Venetian Ms. This discussion detained me long enough, and yet

I cannot dismiss it. For it may happen that some one of those, Οἷσιν ἀντιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως, Ὁρθῶς δ' ἀντιλέγειν οὐκέτι τοῦτ' ἐν ἔθει, may defend τυγχάνειν by itself as put for εἶναι in Aristophanes. To which I reply, that, in the first place, it is not allowable to introduce into the text an emendation in opposition to all Mss.; in the next, one instance only (Eurip. Andr. 1116.) is brought forward by Locella on Xen. Ephes. iv. p. 93, 6. for in Soph. Aj. 9. τυγχάνει στάζων are to be joined. In Cæd. C. 1490. ἥνπερ τυγχάνειν ὑπεσπόμεν has been misunderstood by interpreters. The meaning is, *quam promisi, si ipse a Theseo id quod peterem, consequeretur*. The passages from Libanius and Herodian are not to the purpose; from the words of Plato εἶναι and εἶναι might easily escape, particularly after a like termination. And therefore I think that Fischer in the Apology for Socrates is right in adding εἶναι in Republ. ii. p. 369. B. HSt. I think that it ought to be added, and in every similar case, since this participle is omitted with the greatest facility. In the Theætetus p. 151. F. is correctly edited, γόνιμον ἢ ἀνεμαῖον τυγχάνει εἶναι, but Suidas in the word Ἀνεμαῖον, and the Scholiast on Aristoph. Av. 696. in citing the passage omit the participle. There remains a line of Aristophanes, Eccles. 1137. Καὶ τῶν θεατῶν εἰ τις εἶνους τυγχάνει. But there we should read, Καὶ τῶν θεατῶν ὧν τις εἶνους τυγχάνει: a similar collocation is met with in Plut. 33. Τὸν δ' εἶδον, ὅσπερ ὧν μόνος μοι τυγχάνει. Καὶ could easily have been changed into καὶ, and ὧν with the greatest ease have escaped. What shall we do then with the line from Euripides, τυγχάνει δ' ἐν ἐμπόροις? If you choose to excuse it on the ground of ποιητικὴ ἄδεια, I will not interfere; but if you come to the conclusion that it is altogether foreign to the practice of that

καὶ ζῶμεν ἄδικα καὶ δίκαι' ἄρισμένοι.  
ὃς εἰς σ' ἀνελθὼν, εἰ διαφθαρήσεται,  
καὶ μὴ δίκην δάσουσιν, οἵτινες ξένους  
κτείνουσιν, ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,  
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.

age, you will have my permission to read *ἔτυχε δ' ἂν ἐν ἐμπύροις*. In *Æsch. Choeph.* 112. *καὶ* for *καὶ* is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephens have it." Porson. "Porson, though in general very exact, has rather incautiously given his sanction to the rule of Phrynichus, p. 120. Οἱ ἀμελείς οὐτω λέγουσι, φίλος σοι τυγχάνω, ἐχθρὸς μοι τυγχάνει· δεῖ δὲ τῷ βήματι τὸ ἂν προστιθέναι, φίλος μοι τυγχάνει ἂν, ἐχθρὸς μοι τυγχάνει ἂν οὐτω γὰρ οἱ ἀρχαῖοι ἐχρήσαντο. He had forgotten the passage of Sophocles, *Electr.* 46. ὁ γὰρ Μένεστρος αὐτοῖς τυγχάνει δορυξένων. Hence he changes without cause and too boldly *Aristoph. Eccles.* 1137. and *Eur. Andr.* 1116.; and in *Soph. Aj.* 9. unites *τυγχάνει στάδην*, which seems inconsistent with the connexion of the passage." Erfurdt. Hermann, Schæfer, Matthiæ, and Elmsley support this objection of Erfurdt; and from Doree's *Aristoph.* Append. p. 144. it appears that Porson subsequently allowed that *ἂν* might be omitted after *τυγχάνω* by the tragic writers, from *Soph. El.* 46. 315 (=313. νῦν δ' ἀγροῖσι τυγχάνει;) *Eur. Hec.* 957. but not by the comic or prose writers. See *Med.* 735.

783. "Some Mss. *ἔσων*." Porson. The Schol. explains this line thus: *τυχὼν ἐξ ἡμῶν, ἔσων δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαβὼν πρέπουσαν κηδεμονίαν, ἔκτεινε τὸν ἐμὸν νῖον. ἢ ὅτι τυχὼν ἔσων δεῖ τυγχάνειν τοὺς τῶν βασιλείων παῖδας τρέφοντας ἐν οἴκοις, χρημάτων λέγω, καὶ λοιπῆς δαπάνης.* According to the latter explanation, we may construe thus: *having received all that was necessary, and having undertaken the charge of providing for him: προμηθία, cura,*

*Alc.* 1073. *ἐγὼ δέ σου προμηθίαν ἔχοι*: *tutela*, *Soph.* *Œd. C.* 322. 1043.

784. *εἰ κτ. ἐβ.*, *even though he chose to kill him, for εἰ καὶ*: So *Terent. Eun.* *Redeam?* non, *si me obscet.*

787. "Wyttenbach in *Biblioth. Crit.* Vol. i. P. iv. p. 35. remarks that Euripides alludes to the words of Pindar, *νόμος δ' πάντων βασιλεὺς.*" Porson. *Herodotus* iii. 38. *Καὶ ὁρθῶς μοι δοκεῖ Πίνδαρον ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.*

788. "Our poet has used the expression *θεοὺς ἡγεῖσθαι* (for *ἡγεῖσθαι εἶναι*) again in *Bacch.* 1327. *Elect.* 587. *Aristophanes* *Eq.* 32. *Ἐρῆται, τὸ ποῖον ἐρεδν; ἡγεῖ γὰρ θεοὶ;*" Porson. *Æsch. Pers.* 503. *θεοὶ δὲ τί;* *Τὸ πρὶν νομίζον οὐδαμοῦ, τὸτ' ἐχρησάμενοι*: see *Blomf. Gloss.*

789. *ἄρισμένοι, having defined for ourselves.* "The perfect passive is used as a perf. mid. *Soph. Antig.* 368. *νόσων ἀμνηστῶν φύγας συμπεπρωμένους*. *Xen. Anab.* v. 2, 9. *Οἱ μάταιος ἀποδείκνυμαι ἦσαν, ὅτι μάχη μὲν ἐστὶν, ἀλλὰ δὲ τέλος καλὸν τῇ ἐξόδῳ.* *Thuc.* iii. 90. *Ἐτυχον δύο φυλαὶ — τὴν μὲν ἐνέδραν πεποιθμένοι.* *Demosth.* p. 988. *Τὴν μὲν λέλυται, τὴν δ' ἐκδίδωται*. *ἐταίραν.* *Eur. Iph. A.* 1279. *Οὐκ ἐνέλεός με καταδεδολωται, τέκνον.* *Matth. Gr. Gr.* § 493.

790. *ὅς, sc. νόμος, εἰς σ' ἂν, having devolved on you*: this is a nominative absolute, instances of which may be seen on *Phæn.* 290.

792. *φέρειν*, often used to signify *to plunder*: *Il. E.* 484. *ἀτὰρ οὐτε με ἐνθάδε τοῖον, Οἰὼν κ' ἡ φέροιεν Ἀχαιοί, ἢ κεν ἄγοιεν*: *Virg. Æn.* ii. 374. *abruptant incensa feruntque Pergamam.*

793. "This verse is again employed by Euripides in an uncertain play in *Stobæus* p. 165. ed. *Grot.*" Porson.



οὖν ἐν αἰσχροῖς θέμενος, αἰδέσθητί με.  
 ρον ἡμᾶς· ὡς γραφεύς τ' ἀποσταθεῖς 795  
 ε, κἀνάβρησον οἳ ἔχω κακά.  
 ρος ἦν ποτ'· ἀλλὰ νῦν δούλη σέθεν·  
 ρ· ποτ' οὔσα, νῦν δὲ γραῦς, ἅπαις θ' ἄμα,  
 ρς, ἔρημος, ἀθλιωτάτη βροτῶν.  
 τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;  
 πρᾶξιν οὐδέν· ὦ τάλαιν' ἐγώ. 800  
 α θνητοὶ τᾶλλα μὲν μαθήματα  
 ὕμην, ὡς χρὴ, πάντα, καὶ μαστεύομεν,  
 δέ, τὴν τυραννον ἀνθρώποις μάνην,  
 τι μᾶλλον ἐς τέλος σπουδάζομεν, 805  
 ὅς διδόντες, μανθάνειν, ἢ ἢ ποτὲ

lyttenbach p. 36. wishes line and to read in the : but improperly ; all the : as Eustathius, have ἰδοῦ correct reading κἀνάβρουσον occurs also in Eustathius 4=653, 5. Above also in M. Mosq. 4." Porson. i. T. i. p. 702. Ταῦτ' οὖν οἱ αὐτοῖς, μισοῦσι καὶ ἐπι- εἴ τις ἀποστὰς, ἀκριβῶς αὐτοῖς ἐκτραγῶδῃσει καὶ εἰρεῖ : T. ii. p. 491. "Ὡν ὁθεν σκοπῶμεν τι, καὶ ὑπὸ ὧν αὐτῶν, οὐδὲν ἀκριβὲς γεν' ἦν δὲ ἀποστάντες ἐκ ρου διαστήματος ἴδωμεν, ὅς καταφαίνεται τὰ εὖ καὶ με ἔχοντα. Senec. Nat. 9. Schæfer.

Ought we not to read ποῖ although the syllable may in if μ' is put for μοι, says μ' is put for με. The sense : Quo meum pedem sub- quo me cogis te sequi? , unwilling to grant Hec- , and yet loth openly to favors to withdraw gradu- stage. Two accusatives no difficulty to any one holly unversed in the Attic

poets. To the instances adduced by Brunk on Æsch. Theb. 836. [κακὸν με καρδίαντι περιπιτνεῖ κρῖνος,] and else- where, add this one, Aristoph. Thesm. 491. Στράφος μ' ἔχει τὴν γαστέρα." Porson. Eur. Heracl. 173. εἴτι τοῦτό σε Ψυχὴν ἐπαίρει. Æsch. Eum. 82. μὴ φόβος σε νικάτω φρένας : Suppl. 284. φόβος μ' ἔχει φρένας. See Phœn. 300.

804. "Quintilian i. 12, 18. seems to have had this passage in mind, *illum* (ut ait non ignobilis tragicus) *reginam rerum orationem*. Or more probably the following from Cicero de Orat. ii. 44. which Cicero took from the Hermione of Pacuvius, *O flexanima atque omnium regina rerum oratio*. Nonius v. *Flexanima* cites the words both of Cicero and Pacuvius. Pacuvius alludes to Euripides." Porson.

805. οὐδέν τι μ. Schol. οὐδαμῶς : But are not at all in earnest to learn to perfection &c. οὐδὲν μᾶλλον differs little from οὐ : Thuc. ii. 70. αἶ ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλλον ἀπανίστασαν τοῖς Ἀθηναίοις.

806. ἦν β. Elmsley on Soph. CEd. T. 1389. would read ἦν ἦν ποτέ. The different senses of ἦν with the sub- junctive, optative, and indicative, are thus illustrated by Monk on Hipp.

πείθειν ἄ τις βούλοιο, τυγχάνειν θ' ἅμα;  
 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς;  
 οἱ μὲν τοσοῦτοι παῖδες οὐκ ἔτ' εἰσὶ μοι,  
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι.  
 καπνὸν δὲ πόλεως τόνδ' ὑπερβρώσκονθ' ὄρω.  
 καὶ μὴν ἴσως μὲν τοῦ λόγου κενὸν τόδε,  
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται  
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται,  
 ἢ φοιβὰς, ἣν καλοῦσι Κασάνδραν Φρύγες.  
 πῦρ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,  
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων  
 χάριν τίν' ἔξει παῖς ἐμὴ, κείνης δ' ἐγώ;  
 ἐκ τοῦ σκότου γὰρ, τῶν τε νυκτέρων πάννυκτος

643. χρὴ πρόσπολον οὐ περᾶν—ἴν' ἔχουσι μήτε κ. τ. λ. would mean, *that they may be able neither*, &c. οὐκ εἶαν πρ. π.—ἴν' ἔχοιεν μήτε κ. τ. λ. *that they might be able neither*, &c. χρὴν πρ. οὐ π.—ἴν' εἶχον μήτε κ. τ. λ. *in which case they would be able neither*, &c.

809. "οἱ μὲν γὰρ ὄντες παῖδες *M. N. R.* a remarkable reading. 810. ἐπ' ἐχθροῖς *G.* 812. Some *Mss.* omit μέν. If *ye* were read, it would not be amiss." Porson.

810. ἐπ' αἰσχροῖς, *turpi condicione*: *Androm.* 1112. ἦκων ἐπ' αἰσχροῖς. *He-cuba* alludes probably to the degrading offices to which captives were obliged to submit, mentioned by *Polyxena* above 362. See the note on 643.

811. τόνδε for δεῖ: or to be understood thus: *this that I see ascending is the smoke of my city*: *Virg. Æn.* ix. 481. *Hunc ego te, Euryale, aspicio? Is this you that I behold?*

813. εἰρήσεται, *Schol.* λεχθήσεται. There are four forms of the future that have a passive signification; the fut. middle, (*λέξει* 895.) the paulo post futurum, (as in this case, *κεκλησεται* 1258.) and the first and second futures passive. See *Porson* on *Eur. Med.*

836. *Monk Hipp.* 1458. II. θαῦμα—δ' οὐ ποτ' ἐγώ γε τῷ σθαι ἔφασκον.

814. "σῆσι πλευρῆς *Ald.* But the *Leyden Mss.*, according to *Valckenaer*, has the neuter, others also have. Others agree either σοῖσι or πλευροῖς, read the same time πλευραῖς or σ *Soph. Aj.* 1253. is common Μέγας δὲ πλευρὰς βοῦς. *Mss.* have πλευράν. But a *Brunck's*, *Stobæus*, and *Eusta Od. E. p.* 1524, 51=208, rightly πλευρά." *Porson.*

816. "The *Scholiast* on *S.* 520. citing this passage as with this remark: δ δέ γε! μαστρωκώτατα εἰσάγει τὴν λέγουσαν. But *Ennius* indifferently at this point thus translates it: in connubio rerecunde et modigert, in *Nonius v. Modicus*."

818. I have edited τίν' for sense evidently requiring the gative pronoun.

819. "Aldus has edited: σκότους γὰρ, νυκτέρων τ' ἀσπ φιλτρῶν ὁμοῦ τε τοῖς βροτῶν χάρις. Whence *Reiske* and read ὁμοῦται. But almost have as I have edited.

- μεγίστη γίγνεται βροτοῖς χάρις. 820  
 ἢ νῦν. τὸν θανόντα τόνδ' ὀρέας;  
 αλῶς δρῶν, ὄντα κηδεστὴν σέθεν  
 ἑνός μοι μῦθος ἐνδεής ἔτι.  
 ἐνοίτο φθόγγος ἐν βραχίσι,  
 γι, καὶ κόμαισι, καὶ ποδῶν βάσει, 825  
 λου τέχναισιν, ἢ θεῶν τινός,  
 ὁμαρτῇ σῶν ἔχοιτο γουνάτων,  
 ἐπισκῆπτοντα παντοίους λόγους.  
 γ, ὦ μέγιστον Ἑλλησιν Φάος,  
 κράσχεις χεῖρα τῇ πρεσβύτιδι 830  
 εἰ καὶ μῆδ' ἐστίν, ἀλλ' ὁμως.

των for πάν, whence  
 τῶν τε νυκτέρων βρο-  
 τας χάρις. For πάν  
 τς ὁμοῦ from Aldus.  
 σκότου from Brunck's  
 and Mosq. 3. as more  
 M. has βροτοῖς twice,  
 f πάν. N. also has  
 , and again θνητοῖς for  
 οὐδ πάν is not much  
 he Tragedians; it oc-  
 n Soph. CEd. C. 144.  
 h. Pers. 929. Agam.  
 861." Porson.  
 m; Soph. CEd. T. 863.  
 οντι Μοῖρα τὰν εὐσεπ-  
 γων: see Brasse on v.  
 . Th. 246. αἰτουμένῳ  
 ης τέλος. It is gene-  
 y γὰρ, as Od. Γ. 205.  
 σήνδε θεοὶ δύναμιν πα-  
 utinam occurs in Latin  
 En. vi. 187. Si nunc  
 eus arbore ramus Os-  
 Sat. ii. 6, 8. O si  
 roximus accedat, qui  
 agellum! O si urnam  
 mihi monstret!  
 υσι Musgr. first con-  
 , then κνήμαισι. The  
 d be more exact, if we  
 υσι. But all Mss. and  
 e Etym. M. p. 26, 54.  
 il. i. 515. confirm the

common reading. There is also ano-  
 ther reason for excluding κόραισι. In  
 the first place, Hecuba wishes that she  
 had a voice in those parts to which  
 nature has not granted the faculty of  
 speech; next that those parts might  
 both weep and speak. But since κό-  
 ραι, the pupils of the eyes, are natu-  
 rally adapted for weeping, they ought  
 not to be included in the enumera-  
 tion." Porson.

827. "ἔχουντο A. Aug. 2. 3. Cant.  
 J. H. L. Mosq. 2. 3. N. See below  
 1141." Porson. Elmsley on Eur.  
 Heracl. 139. prefers ὁμαρτῇ with the  
 subscript.

828. ἐπισκ. π. λ., urging, impressing  
 on you; this verb is frequently em-  
 ployed in earnest appeals; Thuc. ii.  
 73. ἐπισκῆπτουσί τε ὑμῖν πρὸς τῶν  
 δρῶν,—μῆδ' ἐν νεωτέρῳ περὶ τὴν ξυμ-  
 μαχίαν: iii. 59. in the conclusion of  
 the speech of the Plataeans, ἐπισκῆπ-  
 τομέν τε ἡμα, μῆ,—Θηβαίοις παραδο-  
 θῆναι.

830. "κράσχει Ald. and Mss.  
 which Brunck condemns as barbarous,  
 but too hastily, since it is agreeable  
 to the rules of analogy. I own that  
 it is not much in use; yet κτάσχει  
 occurs in Herc. Fur. 1211. But  
 see my note on Orest. 1330. Below  
 883. ἐπίσχ' Aug. 3." Porson.

831. εἰ καὶ μ. ἐστίν, sc. ἡ πρέσβυτις:

ἰσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν,  
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεῖ.

Χο. δεινὸν γε, θνητοῖς ὡς ἅπαντα συμπίπτει,  
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,  
φίλους τιθέντες τοὺς γε πολεμικωτάτους,  
ἰχθρὺς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

Αγαμ. ἐγὼ σὲ, καὶ σὸν παῖδα, καὶ τύχας σέθεν,  
Ἐκάβη, δι' οἴκτου, χεῖρά θ' ἱκεσίαι, ἔχω,  
καὶ βούλομαι θεῶν θ' οὔνεκ', ἀνόσιον ξένοι,  
καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην,  
εἴ πως φανείη γ', ὥστε σοί τ' ἔχειν καλῶς,

620. ὡς εἰς τὸ μηδὲν ἤκομεν: Ion 596. μηδὲν ἂν καὶ οὐδέναυ κεκλήσομαι.

ἀλλ' ὅμως, sc. παράσχεις: see Med. 501.

833. πανταχοῦ—del. See Porson Phoen. 1422. and the note on 487. above.

834. δεινὸν γε, it is strange however, that all things should blend and harmonize among mortals.

835. "Brunck has edited οἱ χρόνοι from a conjecture of Musgrave." Porson. The Scholiast thus explains the line: οἱ νόμοι κελεύοντες τὸν μὲν φίλον αἰεὶ φίλον ἡγεῖσθαι, τὸν δὲ ἔχθρὸν αἰεὶ ἔχθρὸν, λέγουσι, κεχωρισμένως τὰς ἀνάγκας τιθέντες· ὅλον ἂν τις ἀνάγκη συμβῇ, ὥστε καὶ νῦν, ὁ μὲν φίλος ἔχθρὸς, ὁ δὲ ἔχθρὸς φίλος καθίσταται. We may construe thus: the laws (of justice) distinguish extreme cases, like the present.

838. "ἔγωγε N. R. which is not bad." Porson.

839. "With the verbs εἶναι, γίγνεσθαι, ἔχειν, λαμβάνειν, especially λέναι, ἔρχεσθαι, διὰ constitutes various periphrases, e. g. διὰ φόβον εἶναι for φοβεῖσθαι, Thuc. vi. 59. δι' ἔχθρας γίγνεσθαι τινι, to be at enmity with any one, to be treated like an enemy by any one: δι' ἀργῆς ἔχειν τινά, for δογισθῆναι τινι, Thuc. v. 29. δι' αἰδοῦς ὅμι' ἔχειν, to look ashamed, Eur. Iph. A. 1090. δι' οἴκτου λαβεῖν, for οἰκτεῖραι, Eur.

Suppl. 194. διὰ τύχης λέναι, τύχη εἶναι, Soph. (Ed. T. 77. μάχης λέναι, ἀφικέσθαι τινι, He 169. to give battle: διὰ φόβου σθαι, Eur. Or. 747. διὰ γλώσσης to speak, Eur. Suppl. 114." Gr. Gr. § 580. c. Iph. T. 6 αἰσχύνης ἔχω.

840. Comp. Eur. Heracl. 501 ται τὰς,—Πολλῶν ἕκαστ, τῆς εὐφυχίας, καὶ τοῦ δικαίου.

842. εἴ πως φ. if it could be made to appear: ὥστε is dant: see Matth. Gr. Gr. Obs. 2.

"Ald. φανείην γ' ὥστε σοὶ ἔχειν: φανείη several Mss. σοί· καλῶς the greater part. In So 313. ("Ἐπειρ' ἐμοὶ τὰ θεῖα' ἔπη ἔπη, Εἰ μὴ φανείην πᾶν τὸ σι πάθος:) critics have overlooked obvious emendation φανείη for φανείην into the language a metre: φανείην to the language Porson. "Brunck, who first as φανείην into the text, believed the optative of the second aor. In this acception, φανείην certainly contra linguam. The aor. φανον does not exist; φανείην existed, its optative would be φανείην. But if we agree with Burnet quoted by Erfurdt, in consider



τε μὴ δόξαιμι Κασάνδρας χάριν  
 ἀνακτι τόνδε βουλευῆσαι φόνον.  
 ἢ ἡ ταραγμὸς ἐμπέπτωκέ μοι. 845  
 α τοῦτον φίλιον ἡγεῖται στρατὸς,  
 θανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος  
 χωρὶς τοῦτο, κοῦ κοιὸν στρατῶ.  
 ὕτα φροντίζ', ὡς θέλοντα μὲν μ' ἔχεις  
 πονῆσαι, καὶ ταχὺν προσαρκέσαι, 850  
 δ', Ἀχαιοῖς εἰ διαβληθήσομαι.  
 οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος·  
 ἄτων γὰρ δοῦλός ἐστιν, ἢ τύχης,

native of the contracted  
 it may safely be pro-  
 gitimate Greek word.  
 οἶν to φανεῖν for the  
 in—the difference be-  
 νοῖν, and εἰ μὴ φανεῖν  
 the difference between  
 εἰ μὴ φανῇ. Εἰ μὴ  
 same relation to εἰ μὴ  
 φανεῖν has to εἰ μὴ  
 appears to us, that the  
 rather more proper in  
 the passive subjun-  
 c-tive would rather say, *I will*  
*if you do not put ten*  
*in certain place, than I will*  
*if unless ten pounds are*  
*in place.*" Elmsley's  
 Ajax of Sophocles 312.  
 is often used with a re-  
 sulting, in which case  
 it for an adverb, *ἔστιν*  
*ubi, est quando, many*  
*times.* A. 929. *ἔστιν μὲν οὖν,*  
*ὡς φρονεῖν, ἔστιν δὲ*  
*ν γνῶμην ἔχειν.* Thus  
 or. Or. 630. *ἔστιν ἐνθα,*  
 Xen. Cyr. vii. 4, 15.  
 ἢ, in a certain degree,  
 ἔστιν ὅπως, is it pos-  
 sible, Eur. Alc. 53.  
 Αλκιστὶς ἐς γῆρας μό-  
 lat. Rep. v. p. 11. or  
 e preceding, *οὐκ ἔστιν*  
*ans, in no case, Herod.*  
 c.

vii. 102. Eur. Med. 172. *ἔστιν ὅτε,*  
*sometimes.*" Matth. Gr. Gr. § 482.  
 Thus *est ubi* in Latin: Hor. Ep. ii. 1,  
 63. Interdum vulgus rectum videt, *est*  
*ubi peccat, the same as interdum.*

846. "φίλιον Aldus: φίλιον lib. P.  
 as Barnes timidly conjectured. The  
 same error occurs in Aldus below  
 921." Porson.

849. "πρὸς, on account of. Soph.  
 Aj. 1018. *πρὸς οὐδὲν, on no account,*  
*nulla de causa.* Πρὸς ταῦτα especially  
 is thus used, e. g. Soph. El. 382. *πρὸς*  
*ταῦτα φράξον, accordingly, (this being*  
*the case) from this consider.* This  
 phrase, however, frequently does not  
 express a reason, but corresponds to  
 the Latin *nunc, jam*, as a form of re-  
 signation, which is the consequence  
 of a conclusion previously expressed.  
 Soph. El. 820. *πρὸς ταῦτα καίνετ' αὖτις,*  
*εἰ βαρύνεται, τῶν ἐνδον ὄντων.* (Ed.  
 T. 426. *πρὸς ταῦτα καὶ Κρέοντα καὶ*  
*τοῦμὲν στόμα Προμηλακίε.*" Matth.  
 Gr. Gr. § 591. β. The learner will  
 observe the difference between *πρὸς*  
*ταῦτα* and *πρὸς ταῦτοῖς* (or *πρὸς τοῖςδε*  
 Hec. 1199.): the former is *propter hæc,*  
*quapropter, propterea*, the latter *ad hæc,*  
*insuper, præterea.*

852. "οὐκ ἔστιν ἀνδρῶν Aristot.  
 Rhet. ii. 21. Again πόλεως in many  
 Mss., an usual error. Arrian. in Epic-  
 tet. ii. 13. *Οὐκ ἔστι δ' ἐν σοὶ πόλις*  
*ἡγεμῶν ἀνὴρ: an iambic verse.* There  
 L

ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαί  
εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.  
ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὅχλῳ πλέον νέμεις,  
ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.

Ξύνισθι μὲν γὰρ, ἦν τι βουλευέσσω κακὸν  
τῷ τόνδ' ἀποκτείναντι· συνδράσῃς δὲ μή.  
ἦν δ' ἐξ Ἀχαιῶν θόρυβος, ἢ πικουρία,  
πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται,  
φανῇ τις, εἰργε, μὴ δοκῶν ἐμὴν χάριν.  
τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

Αγαμ. πῶς οὖν; τί δράσεις; πότρεα, φάσγαναι χεῖρ  
λαβοῦσα γραίᾳ, φῶτα βάρβαρον κτενεῖς,  
ἢ φαρμάκοισιν, ἢ πικουρία τίνι;

τίς σοι ξυνέσται χεῖρ; πόθεν κτήσῃ φίλους;

Εκ. στείγει κεκεύθασ' αἶδε Τρῳάδων ὄχλον.

Αγαμ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραι;

Εκ. ξὺν ταῖσδε τὸν ἐμὸν φονεῖα τιμωρήσομαι.

Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κρᾶτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἰργουσιν (εἴστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν: 771. θέου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλέον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φθόνῳ πλεῖον μέρος.

862. μὴ δοκῶν (εἰργειν κατὰ οἱ διὰ) ἐμὴν χ. Cf. 880. καλεῖ σ' ἄνασσα δὴ ποτ' Ἰλίου Ἐκάβη, σὺν οὐκ ἔλασσον ἢ κείνης χρέος.

863. τὰ δ' ἄλλα (θάρσει) πάντ' ἐγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. Œd. C. 1185. οὐ γὰρ σε (θάρσει) πρὸς βίαν παρασπᾶσει γνώμης. In this suggestion, which was originally Reiske's, Schœfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκείθου" some Mss.; which, if Greek, is Doric." Porson. So Isidore Theocr. xv. 58. πεφίλω, whence ἐπέφυκον, Hesiod. "Erg. i. 148. ἔσπ. 76. κεκλήγω, whence κεκλήγονται, Il. ii. 430.

870. "φονεῖα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides here, and in the Electra 599. 763. To which instances Pierson on *Medea* p. 192. adds Euphorion in *Athenæa* ii. p. 503. A. I also add Philemon *ibid.* vii. p. 307. E. where κεστρέδ' ὀπίθ' occurs; for a vowel cannot be elided except it be short." Porson. See Phoen. 927.

- κ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.  
 γαμ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.  
 κ. τί δ' ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,  
 καὶ Λῆμνον ἄρδην ἀρσένων ἐξέκισαν ; 875  
 ἀλλ' ὥς γενέσθω. τόνδε μὲν μέθες λόγον·  
 πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ  
 γυναῖκα. καὶ σὺ, Θρηκί πλαθεῖσα ξένῳ,  
 λέξον· καλεῖ σ' ἀνάσσα δὴ ποτ' Ἰλίου  
 Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880  
 καὶ παῖδας, ὥς δεῖ καὶ τέκν' εἶδεναι λόγους  
 τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς  
 Πολυξένης ἐπίσχεε, Ἀγάμεμνον, τάφον,  
 ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,  
 δισσή μέριμνα μητρὶ, κρυφθῆτον χθονί. 885  
 γαμ. ἔσται τὰδ' οὕτω. καὶ γὰρ, εἰ μὲν ἦν στρατῷ  
 πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·  
 νῦν δ', οὐ γὰρ ἴησ' οὐρίους πνοᾶς θεός,  
 μένειν ἀνάγκη, πλοῦν ὀρῶντας ἥσυχον.  
 γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινόν τόδε, 890

873. μέμφομαι, *minus validum ex-  
 imo*, Heath. Thus the Paraphrast:  
 ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν  
 σχέει.

875. Λῆμνον ἀρσένων ἐξέκισαν, an  
 inverted construction: the more usual  
 would be: ἐξέκισαν ἀρσένων Λήμνου:  
 thus in 935. ἐπεὶ με — ἐξέκισεν οἴ-  
 κων. On the story, see Apoll. Rh. i.  
 109.

876. "γενέσθω τόνδ' ἐμοὶ Ald. γε-  
 ενέσθω has been edited by Brunck,  
 from the Ms. A: τόνδε μὲν almost all  
 Mss. The common reading might  
 perhaps be defended by ellipse; but  
 since a similar variation occurs else-  
 where, Iph. T. 607. Troad. 727. I  
 have now adopted *γενέσθω*." Porson.

877. μοι, for me, i. e. to oblige me:  
 see Med. 305.

878. "πλαθεῖσα Ald. and Mss.  
 But the other form, which occurs else-  
 where in Euripides, seems preferable,  
 and is adopted by Brunck." Porson.  
 πλαθεῖσα, by sync. for *πελαθεῖσα*, from  
*πελάω*, *appropriare facio*.

880. (διὰ) σὸν οὐκ ἔλ. ἢ κ. χρέος,  
 not less on your account than her own:  
 see 862.

883. τάφον for *ταφὴν*, as above  
 666.

888. "οὐρίους Aldus and most Mss.:  
 οὐρίους A. Mosq. 2. (Cf. 150.) Above  
 886. ἔστω τὰδ', in the Paraphrast:  
 ἔστω for ἔσται Iph. A. 1039. is bad:  
 ἔστω Soph. Phil. 893. where Brunck  
 has rightly given from Aldus ἔσται."  
 Porson. On the quant. of ἴημι, see  
 Med. 888.



ιδία θ' ἐκάστω, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

Χο. σὺ μὲν, ὦ πατεῖς Ἰλιάς,

στροφή α'.

τῶν ἀποροθήτων πόλις

οὐκέτι λέξει τοῖον Ἑλ-

895

λάνων νέφος ἀμφί σε κρύπτει,

δορὶ δὴ, δορὶ πέρσαν.

ἀπὸ δὲ στεφάναν κέκαρσαι

πύργων, κατὰ δ' αἰθάλου

κηλὶδ' οἰκτροτάταν κέχρωσαι,

900

τάλαιν' οὐκέτι σ' ἐμβατεύσω.

μεσονύκτιος ἀλλύμαν,

ἀντιστρ. α'.

ἥμος ἐκ δείπνων ὕπνος

ἡδὺς ἐπ' ὅσσοις κίδναται.

893. Compare with this chorus that in the Troades 519.

895. "τοῖονδ' Aldus and Mss. But King has erased δ'." Porson.

896. Ἑλλ. νέφος: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. II. Δ. 274. ἄμα δὲ νέφος εἴπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Æn. vii. 793. nimbus peditum.

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφί σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κέκαρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἔμοι δ' ἄχε' ἄχεα κατέλιπε· δάκρυα, δάκρυά τ' ἀπ' ὀμμάτων ἔβαλον, ἔβαλον ἂν τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων ἠφαιστον πευκένθ' ἐλείν.

899. "Others αἰθάλφ. Aldus and many Mss. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτα Ald. and Mss. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλὶδ' for κηλίδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετραμένους δ' ἰδοῦσα καιρίως σφαγὰς. II. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωνται, for οἷς.

903. ἥμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δειπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσιῆς γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾶν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phœn. 1232.

904. "σκιδναται M. N. and the



μολπᾶν δ' ἄπο, καὶ χοροποιῶν 905  
 θυσιᾶν καταπαύσας,  
 πόσις ἐν θαλάμοις ἔκειτο,  
 ξυστὸν δ' ἐπὶ πασσάλῳ,  
 ναύταν οὐκέθ' ὄρῳ ὄμιλον  
 Τροίαν Ἰλιάδ' ἐμβεβῶτα. 910  
 ἐγὼ δὲ πλόκαμον ἀναδέτοις  
 στροφῇ β'.  
 μίτραισιν ἐρρυθμιζόμεν,  
 χρυσέων ἐνόπτρων  
 λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,  
 ἐπιδέμνιον ὥς πέσοιμ' ἐς εὐνάν. 915  
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν·  
 κέλευσμα δ' ἦν κατ' ἄστν Τροί-  
 ας τόδ'· ὦ παῖδες Ἑλλάνων, πότε  
 δῆ, πότε τὰν Ἰλιάδα σκοπιᾶν

Moscow Mss. This point is doubtful but there can be no doubt that has badly edited κίδνατο. Virgil ii. 268. *Tempus erat, quo prima mortalibus ægris Incipit, et Divom gratissima serpit.* Por. Ibid. 265. *Invadunt urbem somno tue sepultam.*

5. μολπᾶν δ' ἄπο—καταπαύσας, signifying to cease, to make to παύω, παύομαι, λήγω, are usually rned with a gen. alone: Il. B. Μοῦσαι—Θάμυριν παῦσαν ἀοιδῆς: Τ. Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν νοιο. In Soph. El. 987. we find ger. ἐκ: παῦσον ἐκ κακῶν ἐμέ.  
 6. "θυσιᾶν some Mss.: θυσιῶν: χοροποιὸν θυσιᾶν Brunck, from first reading of the membr.: χαῶν Ald.: but in C. by the first as I have edited. See the note scen. 800." Porson.

ἀπαύσας, understand ἐαυτὸν, for ταναάμενος: so ἐξαπαλλάξει 1090. Orest. 288. Καὶ νῦν ἀνακάλυπτε, ἰγνήτην κάρη: where see Porson: 21. Ὁ δ' ἦδοντ' ὁδοῖς, sc. ἐαυ-

τόν. Aristoph. Ran. 580. παῦε, παῦε τοῦ λόγου, for παύσαι.

909. "ναυτᾶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and Mss. ἐμβεβῶτα." Porson.

911. "ἐγὼ δέ τοι not a few Mss. contrary to the metre.—912. ἐσόπτρων Eust. Il. H. p. 690, 41=568, 20.—914. eis Ald. some Mss. and edd. ἐς contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλοτερεῖς, τουτέστι τὰς τέλους μὴ ἐχούσας· τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endless, i. e. incessantly flashing, or merely powerful, intense; from a and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate *torum vestibibus stratum.*" Porson.

919. πότε, Schol. λείπει τὸ, εἰ μὴ νῦν· πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεία; "Ἰλιάδος Ald. Ἰλιάδα almost

πέρσαντες, ἥξετ' οἴκους; 980  
 λέχη δὲ φίλια μονόπεπλος ἀντιστρ. β. 12  
 λιποῦσα, Δωρὶς ὡς κόρα,  
 σεμνὰν προσίζουσ',  
 οὐκ ἦνυσ', Ἄρτεμιν, ἅ τλάμων·  
 ἄγομαι δὲ, θανόντ' ἰδοῦσ' ἀκοίταν 928  
 τὸν ἐμὸν, ἄλιον ἐπὶ πύλαγος·  
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καί μ' ἀπὸ γᾶς ὤρισεν Ἰλιάδος,  
 τάλαιν', ἀπείπον ἄλγει· 990  
 τὰν τοῖν Διοσκούροι· Ἑλέναν κάσιν, Ἴ- ἐπαυδ.  
 δαῖον τε βούταν αἰνόπαριν, κατάρρα  
 διδοῦσ', ἐπεὶ με

all Mas. and Eust. II. B. p. 206, 12=156, 14. Procr. p. 5, 21=4, 18." Porson.

920. "ἥξετ' ἐς οἴκους Ald. and Mas. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many Mas. so that King is in error, in asserting that he had edited φίλια from all the Mss.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτὼν, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἂν, εἰ βούλοιτό τις, Σάφρων γένοιτο Σπαρτιατῖδων κόρη, Αἰ ξὺν νέουσιν, ἐξεργμῶσσι δόμους, Γυμνοῖσι μήροισι καὶ πέπλοις ἀναιμένους, Δρόμους, παλαιστρας τ' οὐκ ἀνασχετοὺς ἐμοί, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartane: Nuda genu, nodgeo sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποσσὶν ἑπεπλος ὁρού-Σαω' ἀπὸ στρωμνῆς:

Schol. ὁ δὲ νοῦς· καὶ γὰρ αὐτὴ ἡ Ἄρτεμις μονόπεπλος, αὐτοποδητὴ ἐκείνη· σάσα ἀπὸ τῆς καίτης.

924. οὐκ ἦνυσ' — ἅ τλάμων: 1146. οὐδὲν ἦνυτον τάλας. The Attic form is ἀνόντω, (see Porson Phœn. 428.) ἀνόνω the Homeric: II. A. 56. Οὐκ ἀνόνω φθονέουσα: Schol. οὐδὲν ἀνόνω; οὐδὲν πρᾶσσω, οὐδὲν παρεκτρέφω. Schæfer makes ἦνυσσιν the same as ἐφθασα: currens ad aram Diana mi præverti, sed inter currendum capta et abducta sum.

928. ἐκίνησεν πόδα: see this phrase explained below 1006.

930. ἀπείπον ἄλγει, I fainted, and under my misery: literally become speechless: comp. Orest. 91. Οὐκ ἔχει τὰδ', ὅσ' ἀπείρηκεν κακοῖσι. Monk on Hipp. 503. has observed that ἀπείπειν with a dat. signifies to fail, but with an accus. to remonstrate.

931. "Διοσκούροι Bruncck from the membræ. Aldus and the rest Διοσκούρων." Porson. See Pref. near the end.

932. αἰνόπαριν: II. Γ. 39. Δούτορα Eur. Or. 1383. δυσελάνω.

- γαῖς ἐκ πατρώας ἀπώλεσεν  
 ἐξώκισέν τ' οἶκον γάμος, οὐ γάμος, ἀλλ' 935  
 ἀλάστορός τις οἰζύς·  
 ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
 μήτε πατρῶον ἵκοιτ' ἐς οἶκον.  
 ὦ φίλτατ' ἀνδρῶν, Πρίαμε, φιλτάτη δὲ σὺ,  
 Ἐκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν, 940  
 τήν τ' ἀρετίως θανοῦσαν ἐκγονον σέθεν.  
 Φεῦ. οὐκ ἔστιν οὐδὲν πιστόν, οὔτ' εὐδοξία,  
 οὔτ' αὖ καλῶς πρέσσοντα μὴ πράξειν κακῶς.  
 Φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
 ταραγμὸν ἐντιθέντες, ὡς ἀγνωσία 945

935. Cf. Andr. 103. Ἰλῖω αἰπεινῇ  
 οἷς οὐ γάμον, ἀλλὰ τιν' ἔταν Ἥγά-  
 τ' εὐναίαν εἰς θαλάμους Ἑλέναν.

936. "I have written οἰζύς, as the  
 Mss. always do, not οἰζύς." Porson.

The following translation of part of  
 the chorus by Tweddell, one of the  
 most elegant and accomplished scholars  
 at the University of Cambridge ever  
 produced, is supplied by the Classical  
 Journal No. xxii. p. 227.

Heu! occidisti funditus, Ilium:  
 Non jam superbum, Patria, verticem  
 Invicta jactabis, nec altas  
 Jura dabis Phrygiæ per urbes.  
 Heu! occidisti: nube Pelasgicâ  
 Ingit jacentem, perque tuas domos,  
 Ferroque vastatas et igni,

Torva tuens spatia hostis.  
 Optunarum culmina turrium  
 Ingubris atrâ labe tegit cinis:  
 Actum est: nec antiquas parentum  
 Fas iterum peragrarè sedes.  
 Ex sæva, nox me perdidit invida,  
 Ilcesque serpens post epulas sopor:  
 Securus in lecto maritus

Carminibus choreâque sacrâ  
 Assum levabat corpus; et immemor  
 Adentis hastæ credidit hostibus  
 Fugisse visis, et peractos  
 Urbis ovans meminit labores.  
 Ipsa, formæque et speculo vacans,

Per colla fusas purpureâ comas  
 Mitrà coërcēbam, jugali  
 Molle caput positura lecto.  
 Sed ecce! dirus mœnia personat  
 Turbata clamor; "Vadite, vadite,  
 Trojâ triumphatâ superbi  
 Ad patrias, Danaï, Mycenās."  
 Tum penè nudo corpore, virginis  
 Instar Lacœnæ, destituo torum,  
 Supplexque nequicquam pudicæ  
 Assideo genibus Dianæ.  
 Viso mariti funere, turgidas  
 Longè per undas Oceani trahor;  
 Navisque cùm victrix tetendit  
 Vela Noto nimiùm secundo,  
 Divisa caro littore patriæ,  
 Urbisque lapsas respiciens domos,  
 Heu! mente defeci, et severo  
 Procubui superata luctu.

941. "ἐκγονον a part of the Mss.,  
 as generally in similar cases." Porson.

942. οὐτ' αὖ (ἐστὶ πιστόν τινα) κ. πρ.  
 μὴ πρ. κ., nor can it be relied upon  
 that one who enjoys prosperity will  
 not experience a reverse.

944. "αὐθ' οἱ θεοὶ Ald. and Mss.  
 But Hermann has well removed the  
 article," Porson. Θεὸς is frequently  
 a monosyllable in iambic verse. See  
 Porson on Orest. 393.

945. ἀγνωσία, Paraphr. ἀγνοία τοῦ  
 μέλλοντος.



σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
 βρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν;  
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
 σχές· τυγχάνω γὰρ ἐν μέσοις Θρηῆκης ὄροις  
 ἀπάν, ὅτ' ἤλθες δεῦρ· ἐπεὶ δ' ἀφικόμην,  
 ἤδη πόδ' ἔξω θαμάτων αἵροντί μοι  
 εἰς ταυτὸν ἥδε συμπίπτει δμαῖς σέθεν,  
 λέγουσα μύθους, ἃν κλύων ἀφικόμην.

Εκ. αἰσχύνομαι σε προσβλέπειν ἐναντίον,  
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.  
 ὅτ' αὖ γὰρ ὤφθην εὐτυχοῦς, αἰδώς μ' ἔχει,  
 ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,  
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἐμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνύοντα, ὠφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δ' ἂν προκόπτῃς, εἰ θέλεις ἀεὶ στένειν; Fragm. Alcæi: Οὐ χρεὶ κακοῖσιν θυμὸν ἐπιτρέψην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. ἀνωτέρα τε οὐδὲν τῶν πραγμάτων προκοπόμενον. The Latin verb *procedo* is similarly used: Liv. *Cum parum procederet inceptum*: Idem: *Ut nihil procedebat*. Cic. *Quibus cum parum procederet*.

948. τῆς ἐμῆς ἀπουσίας. Matthias Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, on account of. In the present instance *ἐνεκα* may be understood. Il. A. 64. εἴ τ' ἂρ' ὄγ' εὐχολῆς ἐπιμέμεται, εἰθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Διὶ δὲ μέφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέφομαι γένει and an accus. of the thing, Phas. 784. τέχνην μαντικὴν ἐμεμφάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γ' some edd. ἐπεὶ δ' Ald. and Mss. 951. A singular reading is found in G. ἔλκοντί μοι." Porson.

953. H. Stephens in his Greek Theat. under Βλόων, citing this line, reads Βλόων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here *κἄν* for *ἐν*, and there *οὐκ* for *κοῦκ*." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ὅρη κῦμ' ὑπεξαντλῶν φρενί, Πρίμνηθεν αἶρει μ' ἄλλο σῶν λόγων ὕπν, for — αἰτλοῦντα, or αἰρομαι ἄλλω. Eur. Hec. 964 (= 957.) ὅτ' αὖ γὰρ ὤφθην εὐτυχοῦς, αἰδώς μ' ἔχει, Ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν, because αἰδώς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made



ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,  
 Πολυμήστορ' ἄλλως δ' αἰτίον τι καὶ νόμος, 960  
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.  
 ο. καὶ θαυμά γ' οὐδέν. ἀλλὰ τίς χρεῖα σ' ἐμοῦ;  
 τί χρεῖμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;  
 ι. ἴδιον ἐμαυτῆς δὴ τι πρὸς σὲ βούλομαι  
 καὶ παῖδας εἰπεῖν σοῦς· ὁπάοντας δέ μοι 965  
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.  
 ο. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἢδ' ἐρημία.  
 Φίλη μὲν εἴ σὺ, προσφιλὲς δέ μοι τόδε  
 στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρεῖ,

of by Euripides Iph. A. 856. χαῖρ',  
 γὰρ ὁρθοῖς ὅμασιν σ' ἐτ' εἰσαρῶ.  
 her different is the meaning of  
 h. Œd. T. 528. Ἐξ ὁμμάτων δ'  
 οὐ τε καὶ ὁρθῆς φρενός; and of  
 2, Met. ii. 776. Nusquam recta  
 e. Lucan, ix. 904. Qui potuere pati  
 os et lumine recto Sustinuere  
 pati, which is equivalent to intrepido  
 e, and is too servilely imitated  
 Claudian, Præf. ad iii. Consulat.  
 orii: et recto flammis imperat  
 pati. These instances may be  
 ed to those which the illustrious  
 eley has collected on Horace Carm.  
 18. The word ἀταρμυκτον, which  
 has restored to Hesychius, very  
 rly coincides with the reading of  
 Ms. collated by Schow. Alberti  
 ed cites ἀταρμύκτοις προσώποις from  
 edocles in Plutarch, de Def. Orac.  
 100. B.; but if Wytttenbach had  
 rated these words from the prose  
 ter, and had thus edited, Ἀνταρ-  
 πρὸς Ὀλυμπὸν ἀταρμύκτοις προσ-  
 ας, I, for one, should not have  
 n offended." Porson.

59. μὴ—ἡγήσῃ. "In prohibitions  
 μὴ, or an adj. or adv. compounded  
 μὴ, the aor. is put in the conjunc-  
 and not the present. Æsch. Eum.  
 "Μεῖς δὲ τῇ γῇ τῆδε μὴ βαρὺν  
 ν Σικεψήσθε, μὴ θυμοῦσθε, μὴδ'  
 πτίαν Τεύξετε. Herod. viii. 65, Σι-  
 καὶ μηδενὶ ἄλλω τὸν λόγον τοῦτον

εἴπῃς. Comp. iv. 118. Plat. Gorg. p.  
 117. "Ἡ σύμφαθι ἢ μὴ συμφῆς." Matth.  
 Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἐμοῦ; See  
 Porson's note on Œrest. 659. "The  
 impersonals δεῖ and χρεῖ are ac-  
 companied by an accus. of the per-  
 son, together with the gen. of the  
 thing, (Hec. 991. 1007.) even if no  
 infin. be joined with it. Æsch. Prom.  
 86. αὐτὸν γὰρ σε δεῖ Προμηθεῶς. Eur.  
 Herc. F. 1173. ἦλθον, εἴ τι δεῖ, γέρον,  
 \*Ἡ χειρὸς ὑμῶς τῆς ἐμῆς, ἢ ξυμμάχων.  
 Od. A. 124. μυθήσεται, ὅτε σὲ χρεῖ.  
 Γ. 14. Τηλέμαχ', οὐ μὲν σε χρεῖ ἐτ'  
 αἰδοῦς οὐδ' ἡβαιόν. Thus the subst.  
 χρεῶ, χρεῖω, χρεῖα, are often put, es-  
 pecially in Homer. Il. A. 650. τί δέ σε  
 χρεῶ ἐμεῖο; Od. A. 634. ἐμὲ δὲ χρεῶ  
 γίγνεται αὐτῆς. Instead of which, Od.  
 B. 28. τίνα χρεῖω τόσον ἔκει; E. 189.  
 ὅτε με χρεῖω τόσον ἴκοι. Soph. Phil.  
 646. ἐνδοθεν λαβῶν, Ὅτου σε χρεῖα καὶ  
 πόθος μάλιστ' ἔχει." Matth. Gr. Gr.  
 § 419.

963. τί χρεῖμα, subaud. διὰ, quare?  
 Cf. 880. Alc. 528. Τί χρεῖμα κορυῇ  
 τῆδε πενθίμω πρέπεις;

968. "φίλη μὲν ἡμῖν εἰ σὺν Αἰδ. But  
 ἡμῖν, which evidently originated from  
 the four preceding letters, is omitted  
 in most of the Mss.: τὸδε is injudi-  
 ciously and unwarrantably omitted by  
 Barnes." Porson.

969. "χρεῖ Ald. and Mss. δεῖ

τί χρῆ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ φίλοις ἐπαρκεῖν· ὡς ἔτοιμός ἐμι' ἐγώ.

Εκ. πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χερσός,  
Πολύδωρον, ἔκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ· τὰ δ' ἄλλα δευτέρῳ σ' ἐρήσομαι.

Πο. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

Εκ. ὦ φίλταθ', ὡς εὖ καξίως σέβειν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Εκ. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου;

Πο. καὶ δευρὸ γ' ὡς σὲ κρυφίως ἐζήτει μολεῖν.

Εκ. χρυσὸς δὲ σῶς, ὃν ἤλθεν ἐκ Τροίας ἔχων;

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Εκ. σῶσόν νυν αὐτὸν, μὴδ' ἔρα τῶν πλησίον.

Bruck from conjecture. See above at 282." Porson.

972. εἰπὲ παῖδ'—Εἰ ζῇ, for εἰπὲ, εἰ παῖς ζῇ, an Atticism. Thus Aristoph. Nub. 1147. Καί μοι τὸν υἱόν, εἰ μεμάρθηκε τὸν λόγον ἑκείνον, εἰφ' ἂν ἀσπίως εἰσέλθῃς. Eur. Andr. 646. Τί δῆτ' ἂν εἴποις τοὺς γέροντας ὡς σοφοί; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾶν οὐ ἔρεσθαι τινά τι, to ask one about any thing, (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἅπαντας ἐν οἴκῳ εἰρετο παῖδα, τὸν Εὐάδνα τέκοι, inquired of all after the child. Herod. i. 32. ἑκείνο δὲ, τὸ εἰρὸς με, οὐκ αὖ σε ἐγὼ λέγω, κ. τ. λ. Xen. Cyr. iii. 3, 48. ὁ Κύρος ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολέμων. Thus also ἐρεῖν, ιστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἀξιος. Thuc. iii. 39. Κολασθήτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν.

978. "Virgil, Æn. iii. 341. Ecqua tamen puero est amissa cura parentis?" Barnes.

979. ὡς σέ. "For eis, when it presses a proper motion, ὡς is put, generally with living object g. Herod. ii. 121, 5. ἐσελθόντα ἐ τοῦ βασιλῆος τὴν θυγατέρα. Arist. Pac. 104. ὡς τὸν Δρ' εἰς τὸν οὐρ. It is seldom found with inanimate things, as ὡς Ἀβυδὸν Thuc. viii. This usage probably arose from circumstance of ὡς and eis being joined, e. g. Xen. Ages. i. 14. σκευάζεσθαι ὡς eis στρατεύειν." Matth. Gr. Gr. § 578.

"κρυφίως Ald. κρύφιος many and thus King has edited. Adjectives and adjectives are often common. In Aristoph. Eccl. 283. read ὁ for ὁρθρίως from the Juntine ed. and from Suidas in the word κρύφειν." Porson.

980. ἤλθεν—ἔχων. "The participle φέρον, ἄγων, etc. with their signification the same as cum, with, ally with the verbs to come. Alc. c. Th. 40. ἤκα σαφῆ τὰκεῖθεν ἐ τοῦ φέρον, I bring with me: Thuc. 9. ἤλθεν ἔχων, he brought with him. Isaeus p. 244. ἤκει φέρον." Matth. Gr. Gr. § 557. See below 1195. 12

982. "τοῦ πλησίον Eust. i. 52, 23=39, 29. K. p. 792, 14



- ο. ἥκιστ'· ὀναίμην τοῦ παρόντος, ὦ γυναῖ.  
 κ. οἷσθ' οὖν ὃ λέξαι σοί τε καὶ παισὶν θέλω;  
 ο. οὐκ οἶδ'· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 κ. ἔστω φιληθείς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.  
 ο. τί χρεῖμ', ὃ καὶ μέ καὶ τέκν' εἰδέναι χρεῶν;  
 κ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατάρυχες.  
 ο. ταῦτ' ἔσθ', ἃ βούλει παιδὶ σημῆναι σέθεν;  
 κ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὐσεβῆς ἀνὴρ. 990  
 ο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;  
 κ. ἄμεινον, ἦν σὺ κατθάνης, τοῦσδ' εἰδέναι.  
 ο. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 κ. οἷσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 ο. ἐνταῦθ' ὃ χρυσός ἐστι; σημεῖον δὲ τί; 995  
 κ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.  
 ο. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;  
 κ. σῶσαί σε χρεῖμαθ', οἷς ξυνεξῆλθον, θέλω.  
 ο. ποῦ δῆτα; πέπλων ἐντὸς ἧ κρύψασ' ἔχεις;  
 κ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις. 1000

Ψ. 1312, 20=1429, 42. The ol. in Arsenius seems to have read *πλησίον*; the Mss. G. M. N. certainly have it." Porson. The expression is elliptical, for *τῶν τῶν πληλόν*, *et not the things belonging to thy* *nds*. See Elmsl. Med. 85.

983. *ὀναίμην τοῦ παρόντος*, Paraphr. *λαύσαιμι τοῦ ἰδίου πλούτου*, *let me* *my what belongs to me, and I am* *tent*. "Verbs signifying to enjoy, *ἡραμαι*, *ἐπαυρεῖν*, *ἀπολαύειν*, *ἔνα* *α*, are followed by a gen. Aristoph. *esm*. 469. *οὕτως ὀναίμην τῶν τέκ* *ν*, *so may I find comfort in my chil* *n*." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Parast explain it thus: *ἀγαπηθήτω ὁ* *μου ὑπὸ σοῦ, ὥς νῦν σὺ ἀγαπᾷ ὑπ'* *α*. We may also refer *φιληθείς* to *as* in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me*.

988. The subst. *κατάρυξ*, *χος*, ἡ, *defossio*, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. *κρύψω* *πετρώδει ζῶσαν ἐν κατάρυχι*. In other places it is an adj.; *ibid*. 1100. *ἐλθὼν*, *κόρην μὲν ἐκ κατάρυχος στέγης* 'Aves. Also Hom. Od. I. 185. An excellent gloss upon this line is found below v. 1128. *κεκρυμμένας Θήκας φράσσουσα* *Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ*.

994. "Ἰλίας. Thus most Mss. By a slight error Aldus has Ἰλίας. Brunnck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. *ἐντὸς ἧ κ*. Valckenaer

Πε τὰ δ' ; αἶδ' Ἀχαιοὶ πόλοχαι περιπτυχαί.

Εα ῥα γυναικῶν ἀχμαλυντῖδων στήγαι.

Πε γὰρ δὲ τὰς, κερσίνας ἐρημία ;

Εα πόδας Ἀχαιοὶ ὕδαι, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔκ' ἐς ἡμέρας καὶ γὰρ Ἀργεῖοι νῦν

ἔσσι. τῶνδε αἶψαδ' ἐκ Τροίας τῶδε

ὡς τὰτα τραῖες· ὅν σε δὲ, στείχης τάλιν

ῥο τῶνδε, ὅστις τοῖς ἐπὶ ἡμεῖς γόνοι.

Σ. πῶτα διδοίμεν, ἀλλ' ἴσως δώσεις δίκην

ἀλλ' αὖτις τις ὡς ἐς ἄντλον τίσαν

and persons into which possible." Putsch. "The verb ἔχει is taken jointly with the participle active of another verb, whence the active, as a finite verb, would have been sufficient. In this case ἔχει properly shows the possession, and the participle the manner in which the action of the possession; as in A. 356. ἔχον τὰς ἔχει γυναικας ἰσχυρὰς. Pind. Nem. i. 45. οὐκ ἔχοντα τάλιν ὃν ἀργαῶν ἐλπίων ἀνταρῶντες ἔχον. Herod. i. 27. οὐκ ἔχον τὰς ἐν τῇ γυναικὶ ἔχοντες τίσαντα τε. τὸν δὲ θεολόγος ἔχεις. id. 28. τοὺς ἄλλους πάντας ἐν' ἑαυτῷ ἔχει καταστροφίαντος ὁ Κροῖστος. Plat. Crat. p. 271. Ἦρα δὲ, ἃς ἐρατὴ τις. ὥστερ' οὐκ ἐκ λέρων δὲ Ζεὺς αὐτῆς ἐρατοῖς ἔχεις, to have loved her, and to hate her for his wife. Xen. Mem. ii. 7. 6. ἀνδρῶν ἔχουσιν. Comp. Hesiod. Erg. 42. Soph. Phil. 943. Aristoph. Eccl. 355. In some measure this expression answers to the Latin *occultum habeo*, *ambactum habeo*." Matth. Gr. Gr. § 559. b. Cf. Med. 33. 89. Phæn. 717. Lucr. vi. 898. quia multa quoque in eo Semina habent ignis stupae tædæque fermentes. Sall. B. J. 10. neque ea res fœdum me habuit. Plaut. Cas. ii. 2, 15. Nostram adolescentiam habent diuipicam.

1006. ἄντλον πόδα, pedem, vela facere. Ph. E. 260. Ἐν δ' ἰνέρας τε, κίλους τε, πόδας τ' ἐπέθεον ἐν αὐτῷ. Virg. Æn. v. 628. jubet ævus omnes Attolli

velas, intendi brachia velis. Usages *facere pedem*. "The rope stin to the lower angle of the main which is drawn in when the vessel was termed *pes*: *facere* is the technical term for this operation." English Notes on Virgil, ed. by G. F. Fenwick 1823. Ed. 4. O. 706. καὶ τοὺς γὰρ ἀνταρῶντες πρὸς τὸν ἔχοντα ἔστι δ' αἶψα ἢ χ' ὕδαι. In some passages *velis* is used for the rudder: as in Pind. N. 6, τὸ δὲ πρὸς τὸν ὕδαι ἐλυσμένον ἀνταρῶν. Od. E. 32. ἀλλ' γὰρ τὸ πρὸς ἐλυσμένον: which is probably meaning in the phrase *πέσινον* is *velis* above 928.

1007. "ῥέξας πρὸς πρῶτος Ν." I son. ὅν σε δὲ. See the note on 90

1010. "ἐς Αἶδ." ἐς or eis almost. Mss. Brunck and Beck erase it. M. 1. omits it. Perhaps, ἐς ἄντλον τε not ἐρατοῖς. And thus I have given from the Mss. N. Verses 1010. 1016. 1017. are of the same species. 1012. 1013. of the same genus that by resolving a Bacchius (υ- into a fourth Pæon (υυυ-) one stand for the other. Ἐς ἄντλον ἐλόν comes nearer to common language but the other is used by the Tridians. See above 50. 915. Arist. Pac. 139. τί δ' ἦν ἐς ὄργον πότις βίβδος; Thesm. 1133. Πρὸς εὐθὺν καὶ γαμήλιον λέχος: the foot of which is taken from the Bel



λέχριος, ἐκπέσῃ φίλας καρδίας,  
ἀμέρσας βίον· τὸ γὰρ ὑπέγγυον

the latter from the Andromeda author. Again, you might read ἐκσεῖ, but ἐκπέσῃ is better, ἢν or being understood. [Schæfer observes with reason in his ed. of Bos' ps. Gr. p. 477=764. "Vellem ecclipsin aliis exemplis firmasset."] Bruck, who has retained ἐκπέσῃ, interprets it *excides*; Hermann, who has edited ἐκπεσεῖ, takes it for the third person: ἐκπεσῇ E. F. Verse 1014. is a dimeter iambic. Observe τ' Ἀΐδαν 1016. is a cretic, which is allowable in a chorus, and which Euripides seems once to have introduced in a senarius, in Lucian Necyom. T. p. 456, 14. Οὐκ, ἀλλ' ἐτ' ἔμπνον ὅης μ' ἐδέξατο. Perhaps Euripides followed Simonides, in Stobæus xcvi. (viii.) p. 403. Grot. 529, 36. Gesn. κατεῖ μελαίνης Ἀΐδης ὑπὸ χθονός." Porson.

ἄντλον. Ἄντλος in the old writers signifies that part of the vessel, which is afterwards called κοίλη ναῦς or ἄλα, Anglice the hold. Od. M. 411. τὸ δ' ὀπίσω πέσεν, ὅπλα τε πάντα ἄντλον κατέχυνθ'. The Attics use for the foul water, commonly called bilge-water, which collects in the τῆλος or sink. Eur. Tro. 685. Ὅ μιν ὅς' ὄλαχ', ὃ δ' ἐπὶ λαλρεσιν βεβῶς, Ὅ ἄντλον εἰργων ναὺς, which Cicero in At. Maj. 6. expresses by *sentinam hauriens*. Æsch. S. c. Th. 797. ἄντλον οὐκ ἐδέξατο, has not leaked. See Elmsley on Eur. Heracl. 169. from the epithet ἀλόμενον, Euripides seems to have used the word ἄντλον for the sea, and thus the Schol., Insgrave, and other commentators explain it. But there is little force in the metaphor according to this interpretation. Instead of considering ἄντλον as used καταχρηστικῶς for πέλαος, I would rather give another sense ἀλόμενον. As λυμὴν metaphorically signifies a refuge, resource, place of escape, (Eur. Med. 767.) I would understand ἀλόμενον as meaning that

Eurip. Hec.

which presents no chance of escape: and translate the words from ἀλόμενον to βίον thus: *As any one having slipped on one side (λέχριος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated; ἀμέρσας βίον, Schol. ἀμαυρώσας, literally having extinguished, i. e. having suffered an extinction of life.* Bruck turns the words, ἐκπέσῃ φ. κ., ἀμέρσας βίον thus: *tua ipse anima excides, qui vita privasti, sc. Polydorum, observing that ἀμέρδω is always active; but in that case the reading should be βίον: the construction of ἀμέρδω, in the sense of to deprive, being with an accus. of the person and gen. of the thing: as Hesiod. Scut. Herc. 331. Ἐδὲ' ἂν δὴ Κόωνον γλυκερῆς αἰῶνος ἀμέρσας.* With an accus. of the thing it signifies to blind, dim, extinguish: Il. N. 340. ὅσσε δ' ἄμερδεν Ἀλγὴ χαλκείῃ. Od. T. 17. ἔφρα κεν ἐς θάλαμον καταβόρμαι ἔντεα πατρὸς, Καλὰ, τὰ μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει.

1012. ἀμέρσας. "Ἀμέρδω, σω: the same as ἀμείρω, and fr. the same root (μέρος). It has been suspected that Milton had this word in his eye, in this passage: 'Millions of spirits, for his fault amerced of heaven.' Some derive *amerce* from the French *à merci*; Johnson from ἀμέρδω." Valpy's Lexicon of the Fundamental Words of the Greek Language. The Scholiast thus deduces it: γίνεταί δὲ τὸ μέρδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπήν τοῦ ι, καὶ ἐκβολῇ τοῦ σ τοῦ ἐν τῷ ζ: thus μερίζω, μέρζω, μέρδω, μέρδω. "I have given βίον for βίοντον. Again 1017. βίοντον M. N. The same error occurs elsewhere, as above 213. βίοντον C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον—κακόν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὐνεκ', ἀνόσιτον ξένον. Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην.

M

δίκᾱ καὶ θεοῖσιν οὐ συμπίπτει,  
 ὀλέθριον, ὀλέθριον κακόν.  
 ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἥ σ' ἐπήγαγε  
 θανάσιμον πρὸς Αἶδαν, ὧ τάλας·  
 ἀπολέμῳ δὲ χειρὶ λείφεις βίον.

1015

Πο. ὦ μοι, τυφλοῦμαι φέγγος ὁμμάτων τάλας.

Ημιχ. ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμαγῆν, φίλαι;

Πο. ὦ μοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς.

1020

Ημιχ. φίλαι, πέπρακται καὶν' ἔσω δόμων κακά.

Πο. ἀλλ' οὔτι μὴ φύγητε λαιψήρῳ ποδί·  
 βάλλων γὰρ οἶκον τῶνδ' ἀναρρήξω μυχοῦς.

Ημιχ. ἰδοῦ, βαρείας χειρὸς ὀρμάται βέλος.

1025

βούλεσθ' ἐπισπένσωμεν, ὡς ἀκμὴ καλεῖ

Ἐκάβῃ παρῆναι Τρωάσιν τε συμμάχους;

Εκ. ἄρασσε, φεῖδου μηδὲν, ἐκβάλλων πύλας·

οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,

οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν' ἐγώ.

Ημιχ. ἦ γὰρ καθεῖλες Θρηκα, καὶ κρατεῖς ξένου,

The perfidy of Polymestor had rendered him amenable to human tribunals, and had provoked the vengeance of the Gods. Hemsterhusius thus elegantly expresses the sense of the passage: *ubi, id est, in quo, vel, in quem cadit et concurrit, ut ob crimen commissum simul et humanae Justitiae et Deorum vindictae sit obnoxius, ac velut oppigneratus, illi certissimum exitium imminet. Whenever a liability to human laws and divine vengeance combines, dreadful indeed is the fate that must ensue.*

1013. "θεοῖς οὐ Αἰδ. δὲ πῖττει Cott. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοῖσιν M. N." Porson.

1022. "ἀλλ' οὔτι με φύγητε Ald. All Musgrave's Mss., on his testimony, have μὴ φύγητε. Add to these C. K. Mosq. 3. 4. μοι φύγοιτε Mosq. 1. μοι φύγητε G. με φύγητε Ms. Reg. Soc.

in the text, but with μὴ written over: μὴ φύγηται E. Some editor had corrected μ' ἐκφύγητε, whence Dawes, supposing it to be a Ms. reading, sagaciously, but not correctly, elicited μὴ' ἐκφύγητε. Cyclop. 662. 'Αλλ' οὔτι μὴ φύγητε τῆσδ' ἔξω πέτρας." Porson. "In negative propositions, the conj. is used after μὴ or οὐ μὴ for the future, but only the conj. aor. 1. pass. or aor. 2. act. and mid.; instead of the aor. 1. act. the future is used." Matth. Gr. Gr. § 516.

1030. "Θρηκα is omitted in the text in Mosq. 4. and R. but interlined in R. The common reading is quite sound. It is the same as καθεῖλες Θρηκα ξένον καὶ κρατεῖς. Herc. 842. Γνώ μὲν τὸν ἥρας οἶός ἐστ' αὐτῷ χέλος: in Athen. xiv. p. 641. C. Stobaeus li. p. 197. ed. Grot. 355. 22. Gesu. Ὅρας τὸν εὐτράπετον ὡς ἡδὺς βίος: Soph. Trach. 97. "Ἄλιον αἰτῶ τοῦτο



- δέσποινα, καὶ δέδρακας, οἷά περ λέγεις ; 1031  
 κ. ὅψει νιν αὐτίκ' ὄντα δαμάταν πάρος  
 τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ,  
 παίδαν τε δισσῶν σάμαθ', οὐς ἔκτειν' ἐγὼ  
 ξυν ταῖς ἀρίσταις Τρωάσιν· δίκην δέ μοι 1035  
 δέδωκε· χωρεῖ δ', ὡς ὄρεας, ὅδ' ἐκ δόμων.  
 ἀλλ' ἐκποδῶν ἄπειμι, κάποστήσομαι  
 θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῃ.  
 Πο. ὦ μοι ἐγὼ,  
 πᾶ βῶ ; πᾶ στῶ ; πᾶ κέλσω, 1040  
 τετράποδος βάσιν θηρὸς ὀρεστέρου  
 τιθήμενος ἐπὶ χεῖρα, κατ' ἵχνος ;

ρῶσαι, [read καρῶσαι: see 528.] τὸν  
 Ἀλκμήνας πόθι μοι, πόθι παῖς Νάει  
 τ': where, since the Scholiast sup-  
 poses παῖδα after 'Αλκμήνας, and Aldus  
 has πόθι μοι, πόθι μοι παῖς, you may  
 take out παῖς and read πόθι μοι, πόθι  
 μοι. But the other is better. ["Cf. 765.  
 72. Orest. 571. 1182. 1645. and Por-  
 son: Phœn. 184. 955. Med. 298. II. 1.  
 32. (274.) 263. Od. A. 70. T. 523.  
 Theoc. vii. 50. εἴ τοι ἀρέσκει τοῦθ' ὃ,  
 πρὶν ἐν ὄρει τὸ μελύδιον ἐξεπύνασα.  
 Soph. Aj. 1044. τίς δ' ἐστίν, ὄντιν'  
 ἔδρα προσλεύσεις στρατοῦ; Aristoph.  
 Ran. 889. "Ἐτεροι γάρ εἰσιν, οἷσιν εὖ-  
 σμαι θεοῖς. Brunn from Mss. has  
 εἰσιν οἷσιν εὖσμαι, θεοῖ. I doubt  
 whether correctly." Schæf.] Poly-  
 nestor is called Θρηξ ἑξένος also in 762.  
 78. The Ms. R. also omits πατήρ  
 103. incorrectly. Transcribers often  
 insert words which are not required by  
 the sense, and not unfrequently omit  
 those, which they think may be dis-  
 pensed with. In this very play 19.  
 Θρηξ is omitted in Aug. 1., 1269.  
 Εκάβη in Aug. 4." Porson.

1033. "To the instances which I  
 have collected on Phœn. 1722. add  
 Lycophr. 1102. τυφλαῖς ματεύσει χερσὶ  
 ἡ τοῖς βαφάς." Porson. Milton  
 Sam. Agon. 'A little onward lend thy  
 guiding hand To these dark steps, a

little further on.' Cf. Ovid, Met. xiii.  
 561.

1038. "ζέοντι Ald. edd. and the  
 greater part of the Mss.: ζέοντι Barnes,  
 either from a Ms. or from conjecture:  
 θυμὸν ζέοντι Ruhnck. Epist. Crit. ii. p.  
 224. I have edited ζέοντι, since it is  
 in the Harleian Ms. (5725.): ζέοντι  
 also C., whence, I imagine, Barnes  
 took it. Θυμῷ seems defensible from  
 Soph. Trach. 446. cited in the note on  
 1117. Phot. Lex. Ms. Ζέσας θυμῷ. ἐξ-  
 αφθεῖς τῇ ψυχῇ. Yet Ruhnck's emen-  
 dation is neater, and I would have  
 adopted it, had even one Ms. clearly  
 exhibited it. It receives a little coun-  
 tenance from θυμῶν in Aug. 2." Por-  
 son.

1040. κέλσω, Schol. ἤτοι προσπε-  
 λάσω κυρίως δὲ τὸ ναῦν προσορμίσαι  
 τινὲς εὐδὸρμον τόπον: cf. 1062.

1041. βάσιν is governed by τιθέ-  
 μενος, not by κατὰ according to Beck:  
 comp. 1056. setting down the step of,  
 crawling like a beast upon my hands  
 and feet.

1042. "κατ' ἵχνος a gloss interprets  
 by ὁμοίως τῷ ἵχνει. But it seems to  
 me that we ought to read κατ' ἵ-  
 χνος, or better καὶ ἵχνος, understand-  
 ing ἵχνος for pes simply. Bacch. 1122.  
 ἔφερε δ' ἡ μὲν ὠλένην, ἡ δ' ἵχνοσ  
 αὐταῖς ἀρβύλαις γυμνοῦσι δὲ Πλευρά

ποίαν, ἢ ταύταν, ἢ τάνδ' ἐξαλλάξω,  
τὰς ἀνδροφόνους μάρψαι χεῖρ' ἔχων  
Ἰλιάδας, αἶ' με διώλεσαν;  
τάλαιnai, τάλαιnai κόραι Φρυγῶν  
ὦ κατάρατοι, ποῖ καί με φυγᾶ  
πτώσσουσι μυχῶν;

1045

εἶθε μοι ὀμμάτων αἱματόεν βλέφαρον  
ἀκέσαι, ἀκέσαι, τυφλὸν, "Αλιε,  
φέγγος ἀπαλλάξας.

1050

ᾧ ᾧ. σίγα· κρυπτὰν βάσιν αἰσθάνομαι  
τᾶνδε γυναικῶν.

σπαραγμοῖς. Catull. Nupt. Pel. et Thet. lxiii. 162. *Candida permulcens liquidis vestigia lymphis.* Porson.

1043. ἐξαλλάξω, change my direction: ἐξαμεῖβω has the same meaning in Med. 131. Or. 266.

1048. ποῖ—μυχῶν; The following instances of the gen. with adverbs of place are given by Matthiae, Gr. Gr. § 357. "Od. B. 131. πατὴρ δ' ἐμὸς ἄλλοθι γαίης Ζῶει δ' ἢ τέθηκε. Pind. Ol. 10. in. τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα, πόθι φρενὸς ἐμᾶς γέγραπται, properly, in what part of my mind. (Refer this example also to l. 972.) Soph. Phil. 204. ἢ που τῆδ' ἢ τῆδε τόπων; Eur. Hec. 1275 (=1266.) οὐχ ὅσον τάχος Νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ μοι; Plat. Rep. ix. p. 273. ἐνταῦθα λόγου. Xen. Cyrop. vi. 1, 42. Ἐμβαλεῖν ποῦ τῆς ἐκείνων χώρας: vii. 2, 8. Ὅ δὲ Κύρος καταστρατοπεδεύσας τοὺς αὐτοῦ, ὅπου ἐδόκει ἐπιτηδεύοντα εἶναι τῆς πόλεως, where however the gen. may also be governed of the superlative. Herod. ii. 172. Ἀγαλμα δαίμονος ἵδρυσεν τῆς πόλιος ὅκου ἦν ἐπιτηδεύοντα. Soph. Phil. 255. Οὐ μὴδὲ κληρῶν δὲ ἔχοντος οἴκαδε, Μηδ' Ἑλλάδος γῆς μηδαμοῦ, διήλθέ που. Aj. 386. οὐχ ὅπως, ὡς εἰ κακοῦ. Eur. Ion 1271. ὡς εἰ τύχης. Hence the Latin phrases, *ubi terrarum, ubi gentium.*"

1050. τυφλὸν φέγγος, Paraphr. τοὺς τυφλοὺς τούτους ὀφθαλμοῖς: above

1018. we have φέγγος ὀμμάτων, for ὀμματα. Reiske proposes νέφος for φέγγος. Schaefer compares Soph. Aj. 394. where Ajax exclaims, Ἴω σκότος, ἐμὸν φῶς, Ἐρεβος δ' φαεννότατον, ὡς ἐμοί, but there is no difficulty in this expression from the mouth of a person anxious for death. More to the purpose is Philoct. 830. "Τῶν' ὀδύνας ἀδαῆς, —"Ὀρμασι δ' ἀντίσχοις τάνδ' αἰγλαν, \*Α τέταται τανῦν, where αἰγλη is equivalent to ἀχλὺς. Compare also Tro. 550. παμφαῆς σέλας Πυρὸς μέλαν αἰγλαν Ἐδωκεν παρ' οἴῳ. Hermann explains the expression μέλαν αἰγλαν to be equivalent to νυκτὸς αἰγλαν, splendorem, qualem nox habet, i. e. nullum splendorem, tenebras. He compares νυκτιλαμπεῖ δρόφῳ Simonid. vii. Brunck. Anal. i. p. 121. μελανοφαῆς ἔρεβος Eur. Hel. 518. μελανοφαῆς ὄρφνα Aristoph. Ran. 1331. ἀηλὺ λάμπῃ. Aesch. Eum. 376. δυσφλίου κνέφας 387. But the most satisfactory interpretation of our passage is suggested by Scholefi. on Med. 989. where as ἀλέθριον βιοτᾶν means the destruction of life, so τυφλὸν φέγγος, the deprivation of sight.

1053. "γυναῖκα Ald. Although transcribers are generally more prone to efface than to retain the peculiarities of dialects, yet sometimes, as in the present instance, you may detect an error from too great an eagerness after



πᾶ πόδ' ἐπάξας, σαρκῶν ὀστέων τ'  
 ἐμπλησθῶ, θοῖαν ἀγρίων θηρῶν  
 τιθέμενος, ἀρνύμενος λάβαν,  
 λύμας ἀντίποιν' ἐμᾶς; ἰὼ τάλας,  
 ποῖ, πᾶ φέρομαι, τέκν' ἔρημα λιπῶν  
 Βάκχαις Αἰδοῦ διαμοιρᾶσαι,  
 σφακτὰν κυσὶν τε φοινίαν  
 δαῖτ' ἀνήμερον, ὀρείαν τ' ἐκβολάν;  
 πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ,

1055

1060

τῶνδε γυναικῶν Priscian xviii. a. ed. Ald., but Putsch has the passage." Porson, "Bent-Phalaris p. xxix. ed. Lond. 'The Dorians never turn on in that declension: for they φρενῶν, not τῶν φρενῶν:' on alter p. 447. remarks: 'Theodas τῶν αἰγῶν Idyll. viii. 49. if a false print.' Also in v. 148. but introduced by emendation, find also in Epigr. adesp. 40, ur. Hel. 385. the Aldine edition θρηῶν, which is retained also grave's, but scarcely, I think, the approval of the editor. See on Pind. Isthm. iv. 78."

πόδ' ἐπάξας, i. e. πόδα. Verbs do not take after them an accus. of instrument or member moved. 1427. ἀβραν αἰσῶν: where Porson's note. Soph. Aj. 40. Kal δυσλόγιστον ᾧδ' ᾔξεν χέρα; above: περὰ γὰρ ἦδ' ὕπὲρ πόδα.

ἀρνύμενος Schol. λαμβάνων ῥοιόμενος ἀντιδικῆσιν τῆς ἐμῆς καὶ τυφλώσεως. Il. A. 159. ὀνύμενοι Μενελάω, σοὶ τε, κυπρὸς Τρώων, Schol. ἀντικαταλόντοι, λαμβάνοντες τιμωρίαν, ritorsolventes. "Ἀρνυμαι proprie esse dandō ἄρα, pro eo aliquid accipere; sic vero et a πῶλος εἶναι, et ab ὄνος secundum quosdā, quod in pecoribus veterum et commercia consistenter." Hes.

λάβαν, mutilation: 198. 213. 644. 1081. Eur. Electr. 164. εἰφέσι δ' ἀμφιτόμοις λυγρὰν Αἰγίσθου λάβαν θεμένα: comp. Orest. 1036. Σὺ νῦν μ' ἀδελφε, μή τις Ἀργείων κτάνη "Τ-βρισμα θέμενος τὸν Ἀγαμέμνονος γόνον.

1057. ἀντίποινα: not used in the sing. Herc. F. 1205. ἀντίποινα δ' ἐκ-τίνων. Soph. Phil. 315. οἷς Ὀλύμπιοι θεοὶ Δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. Electr. 592. ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις.

1059. ὥστε is to be understood before διαμοιρᾶσαι, ut discerpant. "Soph. Oed. T. 1293. τὸ γὰρ νόσημα μεῖζον ἢ φέρειν. Eur. Hec. 1097 (=1089.) Alc. 230. ἔξια καὶ σφαγῆς τάδε, καὶ πλεόν ἢ βρόχον δέρην οὐρανίῳ πελάζειν." Matth. Gr. Gr. § 448. The same construction is in Horace, Od. i. 26. Musis amicus, tristitiam et metus Tradam protervis in mare Creticum Portare ventis, i. e. ut portent. Aen. ix. 362. ille suo moriens dat habere nepoti, i. e. ut habeat.

1060. κυσὶν. Soph. Aj. 841. ῥιφθῶ κυσὶν πρόβλητος, οἰωνοῖς δ' ἔλαρ.

1062. "πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω G. which if approved, we may transpose still farther, πᾶ βῶ, πᾶ στῶ, as above 1040. These words are joined also by Sophocles Aj. 1237. ποῦ βάντος, ἢ ποῦ στάντος; where Brunck's Ms. seems to have rightly ποῖ βάντος, although the rest and the Schol. on 1273. give ποῦ. Philoct. 833. ποῦ στάσει, ποῖ δὲ βάσει. Eur. Alc. 876. ποῖ βῶ; πῇ στῶ; where Lasc. has ποῖ στῶ,

ναῦς ὅπως, πόντιοις πείσμασιν  
 λινόκροκον φάρος στέλλων,  
 ἐπὶ τάνδε συθεῖς,  
 τέκνων ἐμῶν φύλαξ,  
 ὀλέθριον κοίταν;

1063

Χο. ὦ τλῆμον, ὥς σοι δύσφορ' εἰργασται κακά·  
 δρᾶσαντι δ' αἰσχυρὰ δεινὰ τὰπιτίμια  
 δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρύνς.

1070

Πο. αἶ, αἶ, ἰὼ Θρήνης  
 λογχοφόρον, εὖοπλον, εὖιππον,  
 "Ἄρει κάτοχον γένος.  
 "Ἰὼ Ἀχαιοὶ, ἰὼ Ἀτρεΐδαι.  
 βοὰν, βοὰν αὐτῶ, βοὰν.

1075

which perhaps is corrupted from πᾶ. [Πῆ and ὕπρ are excluded from the Attic writers by Elmsley on Eur. Heracl. 19.] For ποῦ denotes rest; ποῖ motion; πᾶ is taken in both senses, as the Schol. on Aristoph. Plut. 447. has remarked, citing v. 1040. of this play. Transcribers very frequently vary in these and similar terminations. There are also passages, in which you may hesitate which to prefer. Above 1008. might also be read οἴπερ. In Iph. T. 113. 119. ὅποι is to be taken, as if it were ἐκέισε ὅπον, as in Soph. Phil. 481. ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων, Εἰς ἀντλίαν, εἰς πῶραν, εἰς πρήμναν, ὅποι "Ἡκιστα μέλλω τοῦς ξυνόντας ἀλγυνεῖν. But I consider ποῖ joined with the verb εἶναι as inadmissible." Porson.

1064. "φάρος στελῶν Hesychius, an error of his own or his copyist, which Alberti has corrected." Porson. φάρος, or φᾶρος in the Tragedians: φᾶρος alone in Homer: the penult. being common in the former, long in the latter. See Monk on Hipp. 125. φάρος στέλλων, contracting, lowering the sails, slackening sail, as was usual when going into port, or drawing to land. Od. Γ. 11. Οἱ δ' ἰθὺς κατὰγοντο, ἰδ' ἰστία νηὸς ἔϊσος Στείλαν ἀέλραντες, τὴν δ' ὄρμισαν. Æsch. Suppl.

731. αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα Στείλασα λαΐφος παγκρότως ἐρέσσεται. Polydorus therefore means that instead of continuing the pursuit after the women, he will return to guard the bodies of his children from farther contumely.

1065. "ἐπὶ τάνδ' ἐσσυθεῖς Ald. But συθεῖς, which the rules of grammar require, many Mss. present. See Valck. on Theocr. p. 266." Porson.

1067. κοίταν: κοίτη was the couch on which dead bodies were laid out, and therefore Polymestor applies it to that part of the tent where his murdered children were lying. Eur. Electr. 155. ὡς σὲ τὸν ἄθλιον Πατέρ' ἐγὼ κατακλάομαι, — κοίτα ἐν οἰκτροτάτῃ θανάτῳ.

1070. "ἔδωκεν Ald. and part of the Mss. But others moresmoothly ἔδωκεν. Again ἔθηκεν Lib. P. which in itself is good, but is taken from v. 711. The other reading is confirmed by Sophocles Electr. 1382. Καὶ δεῖξον ἀνθρώποισι ΤΑΠΙΤΙΜΙΑ Τῆς δυσσεβείας ὅλα δωρῶνται θεοί. Herod. iv. 80. Τοῖσι δὲ παρακτωμένοισι ξενικὸν νόμον τοιαῦτα ἐπιτίμια διδοῦσι." Porson.

1072. "εὖοπλον Ald. and Mss. But εὖοπλον Eust. on Il. B. p. 358, 32 = 271, 33." Porson.

- ἴτ', ἴτε; μόλετε, πρὸς θεῶν.  
 κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;  
 γυναῖκες ᾤλεσάν με,  
 γυναῖκες αἰχμαλωτίδες.  
 δεινὰ, δεινὰ πεπόνθαμεν. 1080  
 ᾧ μοι ἐμᾶς λῶβας.  
 ποῖ τράπωμαι; ποῖ πορευθῶ;  
 αἰθέρ' ἀμπτάμενος οὐράνιον,  
 ὑψιπετές εἰς μέλαθρον, Ὀρίων  
 ἢ Σείριος ἐνθα πυρὸς φλογεας 1085  
 ἀφίησιν ὅσων αὐγάς;  
 ἢ τὸν ἐς Αἶδα μελανοχρῶτα  
 πορβμὸν αἰῶ τάλας;  
 ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ  
 ἰθι, ταλαίνης ἐξαπαλλάξαι ζῆς. 1090

1. ἢ and μή before οὐ always crasis in iambic verse.

i. Cf. Orest. 1371. πολὺν αἰθέρ' ἰενος.

ii. μέλαθρον. Musgrave observes it is an astrological term, quoting Jonnus vi. p. 122. ἀστέρες ὀππότες ἐν σφετέροισι μελάθροισι. phanes ridicules this kind of ex-

in in Thesm. 272. ὕμνῳ τοίνυν οἴκησιν Διὸς, which is a line from elanippe, a lost play of Euripid and again, Ran. 100. αἰθέρα Διὸς ον. The penult. is short in Ion β τε ξιφήρης Ὀρίων' ὑπερθε δέ: Cycl. 212. καὶ τ' ἄστρο καὶ τὸν α δέρομαι: long in Hel. 1506. ἴτ' ἐννόχιον: the corresponding the antistrophe being βάλλετε ὡν λεχέων. In Homer also it: Il. E. 121. ὥς μὲν ὄτ' Ὀρίων' δοδῶδ' ἀκτυλὸς ἦώς. In Latin it is always long, but the first e is common: Virg. Æn. i. 539. ibito assurgens fluctu nimboſus iii. 517. Armatusque auro picit Oriona.

1089. Εὐγγνωσθ'. "When an adj. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural; Herod. i. 91. τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ. Comp. Thuc. i. 125. iii. 88, etc. Herod. iii. 109. οὐκ ἂν ἦν βιώσιμα ἀνθρώποις: ix. 2. χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασιν ἀνθρώποις. Soph. Antig. 576. δεδογμέν', ὡς εἴοικε, τήνδε κατθανεῖν: δεδογμένα ἐστὶ τοι δεδογμένον. Philoct. 524. ἀλλ' αἰσχρὰ μέντοι, σοῦ γ' ἐμ' ἐνδεέστερον Ξένω φανῆναι πρὸς τὸ καίριον πονεῖν. Eur. Hec. 1230 (=1222.) ἀχθεῖνὰ μὲν μοι, τὰ λῶτρία κρίνειν κακὰ. Plato Rep. viii. p. 220. λοιπὰ ἂν εἴη." Matth. Gr. Gr. § 443. So Virg. Æn. i. 667. Frater ut Æneas pelago tuus omnia circum Litora jactetur, odiis Junonis iniquae, Nota tibi.

1090. "Aldus and Mas. ζῶης. I have replaced the other form on account of the metre from C. which has ζῶης, but a written over it by the same hand.



Αγαμ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἥσυχος  
πίτρας ὀρείας παῖς λείλακ' ἀνὰ στρατὸν  
'Ηχώ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν  
πύργους πειθόντας ἦσμεν 'Ελλήνων δορεῖ,  
φόβοι παρίσχ' ἂν οὐ μίσως ὄδε κτύπος.

Πο. ὦ φίλτατ', ἡσθόμην γὰρ, 'Αγάμεμνον, σέθεν  
φωνῆς ἀκούσας, εἰσορᾷς ἃ πάσχομεν;

Αγαμ. ἴα. Πολυμήστορ ὦ δύστηνε, τίς σ' ἀπώλει  
τίς ὅμμ' ἔθηκε τυφλόν, αἰμάζας κόρας,  
παῖδας τε τούσδ' ἔκτειναι; ἢ μέγαν χόλον  
σοὶ καὶ τέκνοισιν εἶχει, ὅστις ἦν ἄρα.

Πο. 'Εκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν  
ἀπώλεισ' οὐκ ἀπώλεισ', ἀλλὰ μερίζωνας.

If any one should contend with Brunck that the first syllable in *ζῶης* can be short, let him enjoy his opinion. A Tragedian, whose name is not ascertained, in Stobæus p. 483. ed. Grot. has Οὐδὲν γὰρ ἄλγος, οἷον ἡ πολλὴ ζῶη. There also *ζῶη* is edited. In the choliambics of Herodes, *ibid.* p. 481. *ζῶης* is incorrect for *ζῆης*. The entire verses are worthy for their singular elegance to be extracted: 'Ἐπὶν τὸν ἐξηκοστὸν ἤλιον κάμψης, 'Ω Γρόλλε, Γρόλλε, θυήσκε καὶ τέφρῃ γήνου, 'Ὡς τυφλὸς δὲπέκενα τοῦ βίου καμπτήρ' 'Ἡδὲ γὰρ αὐγὴ τῆς ζῆης ἀπὸμβλυνται. Thus also the adj. *ζῶδς* was in use. The passage of Archilochus, which is given badly in other editions of Stobæus, and worst of all in Grotius's, should be read thus: Οὐτὶς αἰδοῖος μετ' ἀστῶν, καίπερ Ἰφθίμος, θανὼν Γίγνεται· χάριν δὲ μᾶλλον τοῦ ζοοῦ διώκομεν Οἱ ζοοί, κάκιστα δ' αὐτῷ τῷ θανόντι γίγνεται." Porson.

1091. "ἥσυχος Ald. and almost all Mss. *ἡσύχως* N. as Brunck from a various reading of the *membranæ*." Porson. See the note on 979.

1092. *πέτρας ὀρέας παῖς*, proceeding from the rock. Similarly Pindar Ol. xi. 3. calls showers, *παῖδες νεφέλας*.

And something similar is the ordinary expression of *Æscyl.* Agam. 477. *κάσσις Πηλοῦ ξὺν δαΐφα κόνης*: and again, S. c. Th. ἀρπαγαὶ δὲ, Διαδρομαῖν ὁμαίμονες.

1093, 4. "Ἀχῶ and 'Ελλάδων and 1098. *δύστανε*." Porson.

1094. "ἴσμεν Ald. and Mss. *ἦσμεν* Etymologus M. p. 439, l. *ἦδειμεν*, *ῖδειτε*, *ῖδεσαν*, the said in a contracted form *ῖσμεν*, *ῖσαν*, which forms Pierson, on p. 174. and in the *Addenda*, has stored to many places." Porson.

1095. "παρέσχευ Ald. and Heath first suggested the restoration of *παρέσχ' ἔν*: *παρέσχευ ἔν* N. Dorv." Porson.

1101. On the dat. after *χόλον* Porson Orest. 663. Phæn. 948.

1103. οὐκ ἀπώλεσ', i. e. οὐκ ἀπώλεσεν. Cf. 935. Eur. Hipp. Κύπρις οὐκ ἔρ' ἦν θεός, 'Αλλ' ἐτί ζων ἄλλο γίγνεται θεοῦ. Phæn. l. Ζὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνος. Οἰδῖπῶδα δόμον ὤλεσε. A similar ellipsis frequently occurs in I writers: Livy xxxix. 28. Nec Maronitis, inquit, mihi, aut cum mense disceptatio est, sed etiam v. cum, Romani.



- μεμ. τί φής ; σὺ τοῦτον εἰργασαι τὸδ', ὡς λέγει ;  
 ὃν τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον ; 1105  
 ἃ μοι, τί λέξεις ; ἥ γὰρ ἐγγύς ἐστί που ;  
 τήμηνον' εἶπε που 'σθ', ἢν ἀρπάσας χερσὶν  
 διασπάσμαι καὶ καθαιμάξω χροά.  
 αμ. οὗτος, τί πάσχεις ; Πο. πρὸς θεῶν σε λίσ-  
 σομαι,  
 μέθεες μ' ἐφείναι τῆδε μαργῶσαν χέρα. 1110  
 αμ. ἴσχ' ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,  
 λέγ', ὡς ἀκούσας σοῦ τε, τῆσδέ τ' ἐν μέρει,  
 κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.  
 ρ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος  
 Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι 1115  
 πατήρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,  
 ὕποπτος ὢν δὴ Τρωϊκῆς ἀλώσεως.

μειζύνως. Elmsley on Heracl. 544. serves that adverbs of the comparative degree generally end in *ων*, perlatives in *α*, as *ἐνδικώς*, *ἐνδικώτερος*, *ἐνδικότατα*; and that the termination in *ως* is very rare in the Attic poets: *μειζύνως* is found again in Aesch. 849. *μειόνως* in Soph. Oed. C. 4. *ξυνομοτάτως* 1579. *εὐλαβεστέως* Eur. Iph. T. 1375.

1109. οὗτος, *heus*, see 1262. Alcest. 9. Οὗτος, τί σεμνὺν καὶ πεφροντικὸς ἔπεις ; Orest. 1584. Οὗτος σὺ, κλήρον τῶνδε μὴ ψάφους χερσὶν. Plat. Ap. p. 163. Ὁ Φαληρεὺς οὗτος ὁλλόδορος, οὐ περιμενεῖς ; Eur. d. 927. αὐτῇ, τί χλωροῖς δακρύοις γεις κόρας ; Aristoph. Thesm. 610. τῇ σὺ, ποῖ στρέφεις ;  
 ἢ πάσχεις ; Paraphr. τί ποιεῖς ; see 612. Eur. Hipp. 340. τέκνον, τί πάσχεις ; ξυγγόνους κακοῖσθεῖς ; where Schol. thinks that the force of the interrogation approaches nearer to the common expression, *what ails you?*

1111. τὸ βάρβαρον. Bos proposes to understand ἥθος. Schaefer remarks that *κα* may be supplied from Eur. Med.

349. ἥκιστα τοῦμὲν λῆμ' ἔφυ τυραννικόν : but that it is not necessary to seek for any ellipse, neuter adjectives being frequently used for feminine substantives ; as τὸ πρόθυμον for ἡ προθυμία, τὸ σοφὸν for ἡ σοφία ; and here τὸ βάρβαρον for ἡ βαρβαρότης, according to the explanation of the Schol.

1116. δίδωσι for ἔδωκεν. Eur. Med. 951. ὅν ποθ' Ἥλιος Πατήρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς.

1117. "ὕποπτος actively. Aesch. Prom. 890 (=953.) τοῖς πεδαρσίοις κτύποις Πιστὸς τινάσσω χειρὶ πύρρην οὐ βέλος. Soph. Oed. C. 1031. Ἄλλ' ἔσθ' ὅτε σὺ πιστὸς ὢν ἔδρας τάδε. Trach. 446. ὥστ' εἰ τι τῷ μὲν τάνδρῃ τῆδε τῇ νόσῃ Ληθθέντι μεμπτός εἰμι, κάρτα μάλνομαι. See Phoen. 216. and add ἀμφιπλήκτων Soph. Phil. 688." Porson. Also Antig. 582. κακῶν ἀγευστος : 1011. μηροὶ καταβρυεῖς—καλυπτῆς πιμελῆς, for καλυπτοῦσας ; Oed. T. 968. ἀφανυστος ἐγχείους ; Oed. C. 1521. ἄθικτος ἡγητήρος ; Eur. Hipp. 1006. ἐνὸς δ' ἄθικτος. See also the note on v. 235. Demosth. 381. Δυσκόλως τε ἔχειν καὶ ὑπόπτως πρὸς τὸν Φίλιππον.

τοῦτον κατέκτειν'· ἀνθ' ὅτου δ' ἔκτεινά νιν,  
 ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθίᾳ.  
 εἶδισα, μὴ σοι πολέμιος λειφθεὶς ὁ παῖς  
 Τροίαν ἀθροίσῃ, καὶ ξυνοικίσῃ πάλιν·  
 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα,  
 Φρυγῶν ἐς αἶαν αὖθις αἵρουεν στόλον,  
 κάππειτα Θρῆκης πεδιά τρέβοιεν τάδε  
 λεηλατοῦντες· γείτοσιν δ' εἴη κακὸν  
 Τρώων, ἐν ᾧπερ νῦν, ἀναξ, ἐκάμνομεν.  
 Ἐκάβῃ δὲ παιδὸς γνοῦσα θανάσιμον μόρον,  
 λόγῳ με τοιᾷδ' ἤγαγ', ὡς κεκρυμμένας  
 θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ  
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει  
 δομους, ἵν' ἄλλος μὴ τις εἰδῇ τὰδε.  
 ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ,  
 πολλὰ δὲ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,

1120. εἶδισα, μὴ—ἀθροίσῃ: this is in violation of Dawes' canon, that *μὴ* should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. See Porson Phœn. 68. The exception may probably be referred to the construction of the present for the past so frequent in narrations: as δίδωσι 1116. εἰσάγει 1130. which is followed by εἰδείη on the same principle. Cf. 27.

1125. λεηλατοῦντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal attention to the means of subsisting their numerous forces. The common method of the times was to ravage the adjacent countries; and this they immediately put in practice. But such a resource soon destroys itself. To have therefore a more permanent and certain supply, they sent a part of their army to cultivate the vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the

frequent and destructive incur-  
 the wild people who occupied  
 terior of that continent. (H. A.  
 329. T. 91. 188. Od. r. 106.  
 11.)" Mitford's Hist. of Greece  
 p. 88.

1126. Τρώων. Musgr. trans-  
*Trojanorum causa*; but it is g  
 of γείτοσιν, to us who are neig  
 the Trojans. Sometimes a dat  
 lows: Herc. F. 1088. νεκροῦ  
*vas thakous êxw.*

ἐν ᾧπερ νῦν — ἐκάμνομεν, u  
 with respect to which we were  
 suffering: 306. ἐν τᾷδε γὰρ κα  
 αἱ πολλὰ πόλεις.

1128. "δόλῳ and 1129. ὁ  
 Ald. But λόγῳ and ἐν 'D  
 greater number of Mss. On t  
 trary 752. ἐν Ἰλίῳ J." Porson

1130. "μόνον — δόμους  
 xviii. p. 239. b. Ald. but Put  
 it." Porson. Cf. Med. 513. ε  
 νοὶς μόνῃ μόνοις.

1133. "χείρῃ Ald. and Mss  
 has edited χειρὸς. Above 3  
 have the full expression δεξιᾶ



ε δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι  
 αἰκούν, ἔχουσιν κερκίδ' Ἡδωνῆς χερσὶς, 1135  
 οὐν θ', ὑπ' αὐγὰς τούσδε λεύσσουμεναι πέπλους·  
 ἔλλαι δὲ, κάμακα Θρηκίαν θεώμεναι,  
 υμνόν μ' ἔθηκαν διπτύχου στολίσματος.  
 σαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι  
 τέκν' ἐν χερσὶν ἑπαλλον, ὡς πρόσω πατρὸς 1140  
 γένοιτο, διαδοχαῖς ἀμείβουσαι χερσὶν.

ἀριστερᾶς Ald. and one or two  
 Poison.

135. ὅδκουν. Elmsley on Eur.  
 ael. 994. proposes θακοῦσ', which  
 its correspondence to ἤσω above  
 is the true reading.

κερκίδα, Schol. τὸ ὄψαγμα ἐνταῦθα  
 τοῦ ποιοῦντος τὸ ποιοῦμενον κερκὶς  
 κυρίως ὁ ἄτρακτος ἐν ᾧ ὑφαίνουσι:  
 κερκίσιν τ' ἐφιστάται, Schol.  
 ἡμισιν.

Ἡδωνῆς χερσὶς, of Thracian manu-  
 factory. Theocr. vii. 101. Εἴης δ' Ἡδω-  
 μὲν ἐν ἄρεσι χεῖματι μέσσω, Ἐβρον  
 ποταμὸν τετραμμένους. Virg. Aen.  
 365. Ac velut Edoni Boreæ cum  
 ritus alto Insonat Ægæo.

136. ὑπ' αὐγ. τ. λ. π. Musgrave  
 serves that the dress which Poly-  
 stor wore, as a king, was probably  
 purple; and quotes from Seneca,  
 aenst. Nat. i. 5. Purpuram Tyriam,  
 o melior saturiorque est, eo oportet  
 ius teneas, ut fulgorem suum osten-  
 ta.

1137. κάμακα, Schol. ἀκόντιον:  
 aen. 1418. κάματος ἀμφοῖν χεῖρ'  
 τεστηρημένοι.

1138. γυμνὸν — στολίσματος.  
 Words signifying want take a gen.,  
 κενὸς empty, Eur. El. 390. αἱ δὲ  
 ἀρκεῖς αἱ κενὰ φρενῶν Ἀγάματ' ἀγο-  
 εῖς εἰσίν. (Hec. 230.) Soph. Aj. 511.  
 οὐ μόνος. Eur. Med. 513. φίλων  
 ἡμος. Eur. Hipp. 1468. τί φῆς;  
 ῥήσεις αἵματός μ' ἐλεύθερον; (Hec.  
 57.) Matth. Gr. Gr. § 329.

διπτύχου στολίσματος, the two  
 things with which I was equipped,  
 provided: Paraphr. τοῦ διπλοῦ ἐνδύ-

ματος, τοῦ ἀκοντίου, καὶ τοῦ ὄψαμα-  
 τος: Musgr. duplici gestamine.

1141. "γένονται Ald. γένοιτο, which  
 is rather better, in Aug. 2. Mosq. 4.  
 Ms. Reg. Soc. by the first hand. But  
 lest my readers should not understand  
 what the mysterious words rather  
 better mean, I will explain them. I  
 may perhaps in the opinion of some be  
 noticing a trite and hacknied point:  
 ἀλλ' ὅμως εἰρήσεται. We learn in the  
 very elements of Grammar, that neuter  
 plurals take a verb singular, and then  
 that this rule admits several exceptions.  
 As far as I can form an opinion, the  
 old Attics never employed the licence,  
 if licence it may be called, of making  
 a plural verb follow a neuter plural,  
 unless when living animals were the  
 subject. But if they had been at  
 liberty to use a plural verb without  
 limitation, is it probable that they  
 would so seldom have availed them-  
 selves of so convenient a privilege?  
 In that case, in my opinion, many  
 instances would be found of this na-  
 ture, which on account of the metre  
 would not admit of alteration. Now  
 however, those few which do occur,  
 from their singularity, rather confirm  
 than weaken the general rule. Euri-  
 pides Herc. F. 47. has rightly said,  
 τέκνα μὴ θάνωσι. We read also rightly  
 in Aristoph. Acharn. 805. Ἐνεγκάτω  
 τις ἐνδοθεν τῶν ἰσχυρῶν τοῖς χοιριδί-  
 οισιν ἄρα τρώζονται; βαβαί, ὅλον βοθιά-  
 ζουσ', ᾧ πολυτίμηθ' Ἡράκλεις. Ποδαπὰ  
 τὰ χοῖρ'; ὡς Τραγασαῖα φαίνεται. Ἀλλ'  
 οὐχὶ πάσας κατέρραγον τὰς ἰσχυράδας.  
 Here the metre would allow us to

κατ' ἐκ γαληνῶν, πῶς δοκεῖς ; προσφθεγμάτων  
εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν  
κεντοῦσι παῖδας· αἱ δὲ, πολέμιων δίκην,

read *πρόζεται* and *κατέτραγεν*, but not *βοιάζει*. Eupolis from Herodian in Villosion's Anecd. T. ii. p. 88. *καὶ λέγουσι γε τὰ μειράκια προϊστάμενα τοῖς ἀνδράσιν*. In Plut. 833. some Mss. have *ἀπέλιπον* or *ἐπέλιπον*: wrong as far as regards the number, but equally suited to the metre. But in Eccles. 839. all editions before Brunck's give *φρίγονται τραγήματα* as the ending of a senarius. Alexis in Athenæus x. p. 422. B. *Νῦν δὲ διὰ ταύτην ἅπαντα γίνεται τὰ δυσχερῆ*: an excellent trochaic: but Eustathius on Od. Σ. p. 1837, 21=656, 1. *cites γίνονται*. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? Plato de Republ. iv. p. 429. D. HSt. 449. B. *Λεμαρ. ὅπως (τὰ ἔρια) δέξονται ὀτιμώτα τὸ ἄθος*. More correctly *δέξεται* in a Ms. of Plato and in Stobæus p. 252, 25. pointed out by Valckenær on Callimachus p. 193. but most correctly *δέξεται* in the editions of Trincavelli and of Gsner; *δέξεται* Francofurt. 1581. p. 433, 25. I have touched slightly upon this discussion on Orest. 596. Another passage occurs in Aristophanes Acharn. 519. which deserves to be noticed. *Ἄλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα — Ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια· Κέπου σίκνον εἶδεν ἢ λαγῶδιον, — Ταῦτ' ἦν Μεγαρικά*. Here critics have properly restored *ἴδοιεν* from Suidas and Mss. But *προσγελάσσονται* Pac. 599. cannot possibly be tolerated, although Brunck has so edited it, from too great a deference to the metrical scholiast. For vv. 596—599. consist of cretics and pæons, and ought to be read thus: "Ὡστε σὲ τὰ τ' ἀμπέλια, Καὶ τὰ νέα συγκίδια, Τέλλα θ' ὀπόσ' ἐστὶ φυτὰ, Προσγελάσεται λαβόντ' ἄσμενα. But in such places,

as that of Euripides now before us, I consider the singular number *rather better*, if Mss. warrant it; but that nothing should be changed without their sanction. Again *διαδοχαῖων* Ald. and several Mss. erroneously. And yet the received reading is not very harmonious, inasmuch as it has no cæsura, which is rarely the case in Euripides. On cæsuras see my Supplement to the Preface. I now content myself with observing that I propose to read either *διαδοχαῖς τ' ἀμείβουσιν χερσίν*, or *ἀμείβονται*, which are both equally in use and consistent with the sense; and both very easily perverted into *ἀμείβουσαι*. Besides is it surprising that the copulative particle should be dropt when unnecessary, when it is so frequently omitted where it is required? See above on 355. 580. Some perhaps may defend the common reading on the ground, that a verb connected with a participle is more elegant than two verbs united by a conjunction. I will meet this objection below in my note on 1161." Porson.

1142. *ἐκ γαληνῶν*—*προσφθ.* Cl. Med. 1180. *Ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὅμματος Δεῶν στενάξας*. See the note on 903.

*πῶς δοκεῖς; would you think it?* Eur. Hipp. 448. *Ὅς δ' ἂν περισσὸν καὶ φρονούνη' εὐρη μέγα, τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισε*; where Monk cites Aristoph. Ran. 53. *ἐξαίφνης πτόσος τὴν καρδίαν ἐπάταξε, πῶς οἶε, σφόδρα*. Eccles. 399. *Κάπειθ' ὁ δῆμος ἀναβοῶ, πόσον δοκεῖς*;

1144. *δίκην*, i. e. *κατὰ δ.*, *instar*, *ad instar*, *more hostium*. Æsch. Ag. 5. *κυρὸς δίκην*. "Forte primaria vocis δίκη significatio erat *imago, similitudo*, unde *δίκηλον, imago*." Blomf. Gloss. In the same play 48. we have *τρόπον Αἰγυπίων*. Homer Il. Σ. 1. uses the expression *δέμας πυρὸς αἰδομένοιο*.



- ξυναρπάσσαι, τὰς ἐμὰς εἶχον χέρας,  
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρηζὼν ἐμοῖς,  
 εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν,  
 κόμης κατεῖχον· εἰ δὲ κινοίην χέρας,  
 πλήθει γυναικῶν οὐδὲν ἦνυτον τάλας.  
 τὸ λοίσθιον δὲ, πῆμα πῆματος πλέον,  
 ἐξεργάσαντο δαίμ'· ἐμῶν γὰρ ὀμμάτων,  
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας  
 κεντοῦσιν, αἱμάσσουσιν· εἴτ' ἀνὰ στήγας  
 φυγάδες ἐβησαν· ἐκ δὲ πηδῆσας ἐγὼ,  
 θῆρ ὥς, διώκω τὰς μαιφόνους κύνας,  
 ἅπαντ' ἐρευνῶν τοῖχον, ὥς κυνηγέτης,  
 βάλλων, ἀράσσω. τοιάδε σπεύδων χάριν  
 πέπονθα τὴν σὴν, πολέμιόν τε σὸν κτανών,  
 Ἀγάμεμνον. ὥς δὲ μὴ μακροὺς τείνω λόγους,  
 εἴ τις γυναῖκας τῶν πρὶν εἴρηκεν κακῶς,  
 ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν.

1149. "ἦνυτον Ald. and Mss. See on Phæn. 463." Porson.

1150. πῆμα πῆματος πλέον, greater than any. "Frequently a subst. with an adj. is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. II. Q. 735. ἢ τις Ἀχαιῶν ῥίψει, χειρὸς ἑλάν, ἐπὶ πόργου, λυγρὸν ἑλεθρον, i. e. ὅς ἐστι λυγρὸς ἑλεθρος. Æsch. Ag. 233 (=217.) ἔτλα δ' οὐκ οὐτὴρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀσπῶν. Καὶ προτέλεια ναῶν, i. e. δ, viz. τὸ οὐτὴρ γενέσθαι οἱ θῆιν, εἴη ἢ ἀσπῆ. Soph. Œd. T. 603. Καὶ τῶνδ' ἐλεγχον, τοῦτο μὲν Πυθῶδ' ἰὼν Πειθού, τὰ χρησθέντ' εἰ σαφῶς ἡγήσασθαι τοῖτ' ἄλλ', ἔαν, etc. i. e. δ, τὸ πείσεσθαι Πυθοῖ, ἐλεγχος τῶνδε ἔσται. Eur. Phæn. 1231. Τὼ παῖδε τῷ σὺ μέλλετον, τολμήματα Ἀλκίιστα, Eurip. Hec.

χωρὶς μονομαχεῖν παντὸς στρατοῦ, where the plural is put for the singular. (See the note on 265.) Thus also in Latin, e. g. Cic. de Orat. ii. 19, 79. Or. 16, 52." Matth. Gr. Gr. § 432.

1152. Œdipus in like manner puts out his eyes with the clasps that fastened the girdle: Phæn. 60. χρυσήλατοις πόρπαισιν αἱμάξας κόρας.

1157. "Some Mss. ταρδάσσω. Others dividedly τ' ἀράσσω." Porson.

1160. εἴρηκα, λέγω, εἶπον, have the same construction as ποιῶ, ὀρώ, ἔρδω, viz. an accus. of the person, or object, and the adv. εὖ or κακῶς: 253. ὁρᾷς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δύναι. Od. A. 302. Ἀλκιμος ἔσσι', ἵνα τις σε καὶ δαμάσσων εὖ εἴπῃ. See below 1173.

1161. "λέγων ἔστι τις ἢ μέλλει Ald. and almost all Mss.: τις ἔστιν N

ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω  
γίνος γὰρ οὔτε πόντος οὔτε γῆ τρέφει

Bruck from the *membranæ*: *tis* is omitted in the Ms. of the Royal Society. I consider that as a better reading, which Stobæus affords, p. 308. ed. Grot., and which I have given. But it is difficult to settle the reading so as to please all. For you may elicit from Mss. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, *ἡ νῦν λέγων ἐστίν τις, ἡ μέλλει λέγειν*, may be defended on the ground that *πάλιν* is an interpolation of Stobæus, who found a *venarius* with one foot deficient, *ἡ νῦν λέγει τις ἡ μέλλει λέγειν*. Although I cannot dispute the possibility of this, yet I doubt its probability; and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: *Εἰ γὰρ ἐπίδοιμι τοῦτο καὶ ψυχὴν πάλιν λάβοιμ' ἐγώ*. Aristoph. Plut. 268. *Ὁ χρυσὸν ἀγγείλας ἐπών' πῶς φῆς; πάλιν φράσον μοι*: Aldus and some Mss. had omitted *πάλιν*: but others, with the two editions of Junta, and Suidas v. *Σωφρὸς*, rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into *πάλαι* and *πάνυ*, Bruck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. *Φίλοι, πάλαι μὲν τήκομαι διὰ τῆς ὀπῆς ἡμῶν ὑπακούων, ἀλλὰ γὰρ οὐχ οἶός τ' ἰδεῖν. Τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ βούλομαι γε πάλιν μεθ' ὑμῶν ἐλθὼν ἐπὶ τοῖς καθίσκουσι κακὸν τι ποιῆσαι*. The two former are *senarii*, the other three Glyconics and a Pherecratean. I have erased *εἰμι* after *οἶός τε*, which there is no difficulty in understanding, as in Eq. 342. *Ὅτι λέγειν οἶός τε κἀγώ*, and which has crept similarly into Phœn. 983. after *ἔτοιμος*. Next *ἰδεῖν* for *ἔδειν* is

a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of Mss. from v. 1517. of the same play. The Ravenna Ms. adds the particle *εἰ*. Lastly, the words *τί ποιεῖω*, before *Τηροῦμαι δ'*, I have removed, as manifestly spurious and originating in *τι ποιεῖω* which is adjoining to them. Two passages from the epitome of Athenæus ii. p. 58: D. are cited by Eustathius on Odys. A. p. 1406, 58=41, 40. *Ἐργοντας μολόχης ῥίξαν καὶ πᾶμα, πρότερος ἔργου μολόχης*. Thus correctly in the Roman ed.; for the Basil has erroneously *πρότερος*. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, *καὶ Ἐρίχαμος*. But Eustathius had just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that *αι* and *αν* are so written in Mss., that they may very easily be taken for *μ*. The transcriber of Eustathius had written *πάλι*, which denotes *πάλιν*. For a line drawn over a vowel denotes *ν*, over a consonant *α*. Therefore if another transcriber through mistake wrote *μ* instead of *αι*, the consequence would be that he would farther err in writing *πᾶμα*. Schol. on Hec. 570. *μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους· οὐδὲ γὰρ σε δὲ κρίπτειν μ' ἔτι καὶ ἄλλος· μήτοι μὲ κρίψης τοῦθ' ὅπερ μέλλω παθεῖν*. Marland on Suppl. 296. in correcting *Δισχύλος* for *ἄλλος*, has been anticipated. King having already edited *καὶ ΑΙΣΧΥΛΟΥΣ ΠΑΛ*. But what is the meaning of ΠΑΛ? None certainly, if not *πάλιν*, the last letters of which, denoted by a mark of abbreviation, *πάλ*, escaped the eyes of King. For a Cambridge Ms. has the same scholion, and plainly reads *πάλιν*. In the fragment of Sophocles, which, whether it exists in the remaining plays or not, I cannot say, the same Ms. has properly *οὐδὲν*.

τοῖόνδ'· ὁ δ' αἰὲς ζυντυγῶν ἐπίσταται.  
ο. μῆδ' ἐν θρασύνου, μῆδ' ἐν τοῖς σαυτοῦ κακοῖς 1165

is found in the Electra 957. Br. 952. Erf.] Aristophanes Eq. 665. "Ἦν δ' ὁ κήρυξ ὅς τε Λακεδαιμόνος λέγει, θύσθ'· ἀφίεται γὰρ περὶ σπονδῶν λέγειν. This word λέγειν with reason pleased Brunck, and is on another account objectionable; for it ought to be either λέξω or ἔρω. And yet in this would be correct, as instances will show. Aristophanes Av. 31. "Ἦξουσιν πρέσβεις δεῦρο περὶ ἀλλαγῶν: 1576. 'Ἄλλ', δ' ἡ γὰρ, ἡρήθηθα περὶ διαλλαγῶν πρέσβεις: 1586. ἐσβέοντες ἐνθάδ' ἤκομεν Παρὰ τῶν ἄλλων, περὶ πολέμου καταλλαγῆς: 1591. ἔστων περὶ πάντων αὐτοκράτορες ἤκομεν: Pac. 215. Κάλθειον οἱ Λάκωνες ἦντος πέρι: Lysistr. 982. Κάρυξ ἐγὼν, κυρσάνει, ναὶ τὼ σὺν, Ἐμολον ἀπὸ τάρτας γὰ περὶ διαλλαγῶν: 1008. Ἄλλ' ὥς γάχιστα φράζε περὶ διαλλαγῶν αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθάδε. Thus these places are to be read without the article. Add v. 1103. of the same play, 'Ἐπὶ τί πάρεστε δεῦρο; περὶ διαλλαγῶν πρέσβεις. What then shall we do with the line from the quites? One Ms. of Brunck's has in the former verse, λέγει πάλιν, another ἔχειν πάλιν. Strike out therefore λέγειν, as originating in λέγει or λέγειν, and substitute, "Ἦν ἄνθ' ὁ κήρυξ ὅς τε Λακεδαιμόνος λέγει, Πύθησθ'· ἀφίεται γὰρ περὶ σπονδῶν πάλιν. In sub. 971. αὐ πάλιν is omitted in Suidas v. Συμψῆσαι, edd. Med. Ald.

Let us grant therefore that πάλιν must be retained; a second question arises; ought we to read entirely with Stobæus, as I have edited, or mixing the readings of Mss. and of Stobæus, to form a new one, ἡ νῦν λέγων ἐστ', ἡ πάλιν μέλλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun τις is uselessly redundant; next, that it is wanting in some Mss., and changes its position in another, which circumstances render it probable that it is an insertion; lastly,

that the periphrasis λέγων ἐστὶν is more elegant than λέγει simply. But on the first point we may remark, that transcribers very often omit those words, which they think may be left out without detriment to the sense; and since τις is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αἰὼν omit τῶ. But who would on that account venture to question the received reading, which Stobæus also cv. p. 439. (562, 43.) retains? In the same play 943. ὥστ' εἴ τις δύο \*Ἡ καὶ πλείους τις ἡμέρας λογίζεται, Μάταιός ἐστιν· οὐ γὰρ ἐστ' ἥγ' αἴριον, Πρὶν εὖ πάθῃ τις τὴν παρούσαν ἡμέραν. This place is quoted by Eustathius on Il. K. p. 891, l. = 719, 12. on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cviii. p. 455. ed. Grot. 570, 4. Gesn.) repeats τις six times in the space of three lines. Eur. Orest. 1217. φύλασσε δ', ἦν τις, πρὶν τελευτηθῇ φόνος, \*Ἡ ξύμμαχος τις, ἡ κασίγνητος πατρός· Ἐλθὼν ἐς οἶκον φθῆ. Sometimes, I own, transcribers have added this pronoun without reason, as in Aristophanes Vesp. 11. Κάμοι γὰρ ἄρτιως (τις) ἐπεστρατεύσατο: in Machon, Athen. xiii. p. 581. D. \*Ἐν σκυτοπομίῳ (τινὶ) μετὰ τῶν καθήμενων. But much oftener have they either rejected or corrupted it. The conjecture of Kuster on Aristoph. Thesm. 618. is in the Ravenna Ms., ἀνασχυντός τις εἶ. In the same fragment of Machon a little before must be read, Χαλκοτύπος τις σφόδρ' ἀφύης for χ. σφόδρ' εὐφύης. An unknown poet in the Schol. on Il. Γ. 415. \*Ὁ θεὸς ἐπὶ σμικροῖσιν οὐ θερμαίνεται, Ἄλλ' ὥς λέβητος τοῦ μείζονος δεῖται πυρός: τοῦ, which is very weak, is due to Valckenaer on Hipp. 120. Townley's Ms. has correctly, ἄλλ' ὥς λέβητος τις. The same pronoun must be restored to two pas-

τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἰς' ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. *Ὀκ' ἔστιν ὅπως οὐ θεῶν μελέτη*. Thus commonly. Aldus, and, I believe, most of the Mss. *ὀκ' ἔσθ' ὅπως οὐ θεῶν του μ*. Read, *ὀκ' ἔσθ' ὡς οὐ θεῶν του μ*. The more rare form has been changed into the common one. Antig. 750. *Ταύτην ποτ' οὐκ ἔσθ' ὡς ἐτι ζῶσαν γαμεῖς*. The other passage occurs in Philoct. 203. *Φωτὸς ξέντροφος, ὡς τειρομένου*. Bruck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off *ὡς*. But a legitimate anapestic does not admit the hiatus which exists after *τειρομένου*. The reading should be *τειρομένου του*. The line consists of a spondee, two choriambes (—) and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. *Πλὴν ἐξ ὀκυβάλλων εἴποτε τόξον*, 722. *Ὅς νῦν ποταπὰρ δούρατι, πλῆθει*. Thus these verses ought to be divided. Similar ones are (Ed. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villosion's *Anecdota Græca*, T. i. p. 295. copying Cornutus *de Musis*, found already corrupted. But by the assistance of Mss. they may very easily be in part corrected; *Ἄτε τι ζητεῖ σοφὸν τις, νυκτὸς ἐνθυμητόν*, Kal, *πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκειται*. Τῆς is edited for *τις*. The same fault has slightly corrupted a passage of Philonon p. 356. (cv. p. 441. ed. Grot.) *Πολλὰ κίς ἔχων τις οὐδὲ ταναγκαῖα νῦν, Ἀθριον ἐπλούτησ'*, ὥστε *χατέρους τρέφειν*. *Θησαυρὸν εὐρὼν σήμερον, τῆς ἀθριον* *ἅπαντα τὰς τῆς οἰκίας ἀπώλεσεν*. Who does not see that we ought to read *σήμερον τις, ἀθριον*? In the same page (cviii. p. 453.) a verse is read much less sound, *Ἀπόλλωλεν, ἐν ἑαυτῷ ἐὰν τοῦτο σκοπῇ*, which Bentley in vain attempted to correct.

Read, *Ἀπόλλωλεν, ἐν ἑαυτῷ τοῦτο σκοπῇ*.

Neither is the change of *πο* good reason for supposing the *τ* to be spurious. A fragment second Theophrastianum of phanes is extant in Athen. iii. E. *Ἰχθὺς τις ἐόνηται*, ἡ σπηλαῖοι πλαταιῶν καρίδων, ἡ πολυῖτο first line of which is thus cite p. 324. B. *Ἰχθὺς ἐόνηται τ* in that instance spurious, be changes its position? In the Bruck badly introduces the *ἰχθὺς*, in the second with a success interpolates *τις* before *For καρίδος*, although it so shortens the second syllable lengthens the first. Arist. Acharn. 568. *Εἴν' ἔστι τις τ* *ἡ στρατηγὸς, ἡ τευχολόχος ὡς θησάτω τις ἀνέσας*. Thus for tions. But the Mss. of Bru Invernizius, *εἴτε τις ἔστι*. Eith fore we must expunge the *τ* because its position is doubtf second, because it is badly i By no means. Again, Aris Thesm. 543. *εἰ μὲν οὖν τις ἔσ* *μὴ, αὐταὶ ἡμεῖς γε καὶ τὰ ἐ τέφραν ποθέε λαβεῖν*. This is cited by the Venetian Sch Il. A. 137. as an example of t *ἀναιτανέδοτον*, in this order: in which Townley's Ms. c Yet whoever should dispute t mon reading on that accoun have a strong propensity to wai vation. Aristophanes Av. 132 *γὰρ βραδύς τις ἔστιν ὥστε* ought to be an anapestic line sponding to 1316. For the lir —1334. should be divided into and Antistrophe, and these con be read thus, *Καλοὶ τις ἀνθρώ* particle being rejected; in the the Antistrophe *πτερόγων* substituted, in the second *αδ* γ be erased, and in the conclus



αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.  
 Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ

s 1323, 1324. should be repeated. Pack's *membrane* and the Ravenna omit both *ἀν* and *αἱ*. If you use to retain *καλεῖ* with the latter editions, instead of *δ' ἀν* you must *δὴ* in the first line. But how is 1328. to become anapestic? By the position of these same words: *ἀν* in the examples adduced above had no effect upon the metre, but this instance is injurious to it. We read therefore, Πάνυ γὰρ βραδύς τις, ὥσπερ ὄνος.

istly, some perhaps may think *ν ἔστιν* more elegant than *λέγει*. elegance consists principally in *τις*: and in proportion as this *τις* is attained, is the pleasure in a sentence affords to the mind the ear. But this variation does appear to me to possess any degree of elegance so refined and peculiar, as a copyist of a little more learning usual might not substitute it for *τις* else. By this parallel example I may illustrate that point which I promised to notice in the note on *τις*. A participle joined to a verb out a conjunction, is more elegant than two verbs united by a conjunction. *τις* therefore, I think, have I read with Bruck, v. 568. *κρύπτουσα κρύπτειν τε*: rightly also has Pack given from a Ms. in Aristoph.

v. 1414. *τύπτοντα* for *τύπτειν τε*: as in *Æsch. Pers. 1059.* must be *καὶ στέρν' ἀράσσω ἐπιβά τὸ ἰόν.* Aristoph. Pac. 405. *Ἥ γὰρ ἦν, ᾧ πανούργος Ἥλιος, Τῶν οὐλεύουσι πολλὴν ἤδη χρόνον, τοῖς βάρροις προδίδου τὴν Ἑλλάδα.* there is no reason why the *ἐν* should remain *ἀσύνδετος*, you conjecture either *τοῖς βαρβάρους* or *προδιδόναι*, to be governed by *οὐλεύουσι*, a construction of which topheanes himself affords an instance, Plat. 1112. others are supplied H. Stephens Th. G. L. T. i. p. 770. and Hemsterhusius on Lucian Deor. l. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, *ἐπιβουλεύοντε*. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as *Acharn. 1145.* *Σὺ δὲ βιγῶντι προφυλάττειν*, and *Pac. 628.* *ἦν ἐγὼ φυτεύσας ἐξεθρεψάμην*: the first of these errors Mss. remove, the other is corrected by Dawes: *Σὺ δὲ βιγῶν καὶ προφυλάττειν: ἦν ἐγὼ 'φύτρετα καὶ ἐξεθρεψάμην.* I have myself edited in *Hec. 662.* *κοῦκέτ' εἰ βλέπουσα φῶς*, where *Lib. P.* has *κοῦκέτ' βλέπεις φῶς*. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if *φῶς* had once been changed to *φῶς*, it was as easy for the common reading to originate from *κοῦκέτ' βλέπεις φῶς*, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both *εἰ δῶσαν* *Hec. 577.* and similar expressions, where *εἰ* is *ibis*, not *es*, and also *κτείνας γένρ, προδοὺς γένρ*, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In *Plato's Politicus p. 38.* for *ἐμβάλην* the Scholiast affords a various reading *ἐμβάν η̄*. But how easily, where the difference was so small, might one supplant the other! Over *ἀνεστήκει* *Aristoph. Plut. 738.* one of Bruck's Mss. has written *ἀνεστηκῶς ἦν*. The Scholiast on *Plato p. 74.* first cites the Homeric phrase *ἦ ἐκὼν μεβίεις*, and then adds paraphrastically, *καὶ ἔστιν ὁ τοιοῦτος ἐκὼν μεβίαν, καὶ μὴ προσέχων τὸν νοῦν.* *Iarchus in Philostratus V. A. iii. 47.* says *τοὺς Πυγμαλῖους οἰκεῖν μὲν ὑπογείους, κείσθαι δὲ ὑπὲρ τὸν Γόγγυν, ζῶντας τρόπον, ὅς πᾶσιν εἴρηται.* This passage Eusebius c. Hierocl. cap. 22. thus again quotes: *περὶ μὲν τῶν Πυγμαλῖων,*

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλείον. 1170  
ἀλλ' εἴτε χρεῖσ' ἔδρασε, χρεῖσ' ἔδει λέγειν

ὅτι ἄρα εἰεν οἰκούντες μὲν ὑπὸ γαίᾳ,  
διατρίβοντες δὲ ὑπὸ τῶν Γάγγην ποτα-  
μῶν ζῶντες. (Where ὑπὲρ, it seems,  
must be read instead of ὑπὸ, and after  
ζῶντες must be added, τρέπον, ὡς  
πᾶσιν εἰρηται.) Yet who will consider  
that Eusebius has restored an Atticism  
which had been lost through Philostratus?  
Hence I think that in the verse  
before us first πάλιν escaped, then, that  
some one, to make up the metre,  
lengthened λέγειν into λέγων ἐστί.  
Something similar is the circumstance,  
that in Orest. 1542. the transcriber of  
the Harleian Ms. having mistaken εἰ for  
ἐλ changed δοκεῖς into δοκῶν. If now  
any person should accuse me of having  
written a long and tedious note, I  
plead guilty to the charge. But I am  
desirous to show by one example how  
much my readers are indebted to me,  
not for what I have said, but for what  
I have suppressed.

In confirmation of this, only con-  
sider, how many words I could have  
expended, if the passage of Aristophanes  
above cited, Pac. 627. Ἐν δίκῃ  
μὲν οὖν, ἐπεὶ τοι τὴν κορώνειον γε μου  
Ἐξέκοιψαν. ἦν ἐγὼ φύναισα κάζεθρε-  
ψάμην. Νῆ Δ', ὦ μέλ', ἐνδίκως δῆτ' ἔ-  
γ' ἐπεὶ κάμου τὸν λίθον Ἐμβαλόντες  
ἐξέμεδμον κυψέλην ἀπώλεσαν: if this  
passage, I repeat, I had quoted at  
length, and had heaped together all  
that might be said, indifferent whether  
to the purpose or not.

The troublesome word τὸν affecting  
equally the sense and the metre,  
Brunck's Ms. and the Ravenna  
rightly omit; the second Juntine edi-  
tion had long ago omitted it. But  
Brunck has erred far from the truth in  
settling the verse. Read, transposing  
only the particle, Νῆ Δ', ὦ μέλ', ἐν-  
δίκως γε δῆτ' ἐπεὶ κάμου λίθον. But  
one thing still remains. For if the  
article τὸν affects the sense, so does  
the article τὴν above, as would also  
the addition of it below before ἐξέ-  
μεδμον κυψέλην. Read therefore, ἐπεὶ  
τοὶ καὶ κορώνειον γε μου. See what I

have said on Med. 675. and add for  
example from the Venetian Schol. N. 513. ἐπεὶ καὶ τοῦ Οἰνομάνου ἐπὶ τὸ  
τὸ δόρυ καὶ τοῦ Ὀδρυνίου. But this is  
also Townley's Ms. has ἐπεὶ τὸν  
Οἶ. I might now expatiate long  
on μέλε as being always a disyllable,  
never a trisyllable in the Attica; a  
dactyl never being admitted among  
the Comic writers into trochees, ex-  
cept in the case of proper names; in-  
cept on the words ἐξέμεδμον, ἐξέμε-  
δμον. But, reader, I will spare  
you and your time." Porson.

1162. "συντίθεται Stobæus, lib. 7.  
incorrectly from 1166. where συντίθεται  
is found in M." Porson.

1164. "ἀεὶ Stobæus. Pionon  
Morris p. 231. has rightly determined  
that the penultima of this word is  
mon. But lest any acurra or  
phanta should exult over the man  
Pierson, in assigning a penultima to  
disyllable word, I will transcribe  
passages from Latin Grammaticians.  
Valerius Probus i. p. 1412, 21. Bre-  
vero prima verbi syllaba in penultima  
loco fuerit, pro natura sui longe  
nitur, UTINAM CLAMEM, UTINAM  
NEM. 1414, 15. Persona prima  
nullam syllabam in aliquibus  
longam recipit, ut, DUCOR, CLAMOR  
si tamen prima verbi syllaba fuerit  
Priscian vi. p. 716, 21. Ideo cum  
r, (mus) quia non poterat u vocis  
nullima produci, vocali altera  
quente." Porson.

ὁ δ' ἀεὶ συντυχὼν, whoever happens  
to associate with them, every one who  
associates with them. When ἀεὶ has  
this force it generally is situated be-  
tween the article and a participle, per-  
haps always in prose writers. Herod.  
vi. 58. φάμενοι τὸν δούτατον ἀεὶ ἐπὶ  
νόμενον βασιλῆων, τοῦτον δὲ γὰρ  
ἔριστον. Thuc. ii. 11. ἀπὸ θαλάσσης  
τῶν ἀεὶ προσεστώτων. The Poets do  
not confine themselves to this order:  
Æsch. Prom. 973. ὥππε τὸν κρατοῦν  
ἀεὶ, unumquemque regnante, whoever  
happens to be in power. Eur. Hipp.

ἂν αὖ πονηρὰ, τοὺς λόγους εἶναι σαβεροὺς,  
καὶ μὴ δύνασθαι τὰδικ' εὖ λέγειν ποτέ.

Εἰ τὴν παροῦσαν καταναεῖν πείσεις  
παῖχ' ὑπὲρ σου, for τὴν αὖ παροῦ-  
see Monk's note. Cicero has imi-  
this Grecism, in Verr. 5, 12.  
*Sicilia semper pratores.*

5. τοῖς σαντοῦ κακοῖς, in conve-  
of; see this use of the dat. in  
1149. It does not depend on  
s, as Musgr. interprets. Comp.  
Protes. Fr. 3. "Ὅστις δὲ πάσας  
εἰς ψέγει λόγῳ Γυναῖκας ἐξῆς,  
ἔστι, κοῦ σοφός. Πολλῶν γὰρ  
τὴν μὲν εὐρήσεις κακὴν, τὴν δ',  
αὐτῇ, λῆμ' ἔχουσιν εὐγενές.

6. "μέμψαι Stobæus in Grotius's  
i, better μέμψη in the rest, at  
the first of Gesner, which I  
y. But nearly half the Mss.  
έμψη, which is altogether into-  
It is right to say μὴ μέμψου,  
ψη, but not right to say μὴ

A slight error in Aristoph.  
33. "Τρεῖς δὲ μὴ σπένδῃσθε, for  
σθε, and in Eur. Iph. A. 1152.  
αὐτὸς λέγων, for μὴ κάμῃς, has  
all editors. With respect to  
it is not decidedly a solecism,

such rare occurrence, that  
arians have noticed few similar  
es, and those as very remarka-  
Μὴ ψεύσον Thesmoph. 877. is  
by Herodian p. 479. ed. Piers.

v. ψεύσον, Schol. Venet. 11.  
i, (where μὴ ἔνθεο) Schol. Hec.  
and from thence Gregorius p. 7.  
αἶσαν from Thugemides, an ob-  
omic writer, is cited by Photius  
idas; from the Peleus of So-  
s by the St. Germain grammarian  
in and Bruck. Observe now  
ie error begets another. Pierson  
aris p. 344. "Μὴ ψεύσον, et  
y, apud Aristophanem et So-  
a sunt plurima." The same  
he repeats on Herodian. And  
ie instance only is found of  
instruction in Aristophanes, and  
ie in Sophocles. For the one  
Koen has produced from Ari-  
Lysistr. 1033. amounts to no-  
There Bruck has properly

edited from two Mss. μὴ φιλήσῃς.  
Another has οὐ φιλήσεις. Would you  
know, whence φιλήσον originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited μὴ φιλήσῃς *toti-*  
*dem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ηs, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes *ov*, Æmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected φί-  
λησον. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored φιλήσῃ to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the Mss. and of Stobæus lxi. p.  
289. ed. Grot. Musgrave has edited  
οὐδὲν εἰς', who is followed by Bruck:  
Beck αἱ μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, τῶν καλῶν. I leave  
to the reader his free choice of all  
these. ["Choose none of them: the  
common reading is best: the sense is:  
*aliæ invidia premuntur, cum sint in-*  
*nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place." Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that καλῇ  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads αἱ δ' οὐκ ἐς  
ἀρεθὺν τῶν κακῶν πεφύκαμεν.] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
πολλὰ γὰρ αἱ μὲν οὐδὲν εἰς' ἐπιφθονοί.  
Transcribers often reject and often add  
pronouns without cause. Bruck has  
well restored ἡμᾶς, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἶσ' οἱ τὰδ' ἡκριβωκότες,  
 ἀλλ' οὐ δύναιντ' εἶναι διὰ τέλους εἶναι σοφοί, 1  
 κακῶς δ' ἀπώλοντ' οὐ τις ἐξήλυξέ πω.  
 καὶ μοι τὸ μὲν σὸν ὥδε φροιμίους ἔχει·  
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι.  
 ὅς φης, Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν,

vernizius has badly edited from the Ravenna Ms. Aristoph. Nab. 1448. (1458.) 'Ἡμεῖς ποιοῦμεν ταῦθ' ἐκδοτοῦθ',

ὅτιν' ἂν γινώμεν, for 'Αεὶ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phoen. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Leosbonax τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δῶα σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἐκδύνει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτόκεσαν, ἀλίγαι δὲ περιήσαν. Virg. Æn. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλαί, αἱ μὲν, αἱ δὲ being used for πολλαί μὲν, πολλαί δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδ' εἰς ἀριθμὸν τῶν ἐμῶν ἦκει λόγων.

1171. "χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δέιν' ἄττα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σήθω, cribro, ad cribrū modum rimosus, as σαπρὸς from σήπω. Schneider refers it to σής, σήνδς, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακροβόντα, εἴτε ὕγιες,

εἴτε σαθρὸν φθέγγεται.

1174. There are indeed sophis here laid down accurate rules / attainment of this purpose.

1175. "δύνανται Ald. and most Mss. ἂν a Leyden Mss. on the authority of Valck. Hippol. 294. in a verse of Euripolis in Harpoc. v. Μείον, where Mss. give ἔωσπερ μειωσάμενος ἐστίων, J. Gr. has happily corrected, ἄδναται Porson.

1176. "ἀπώλοντο κοῦτις Ald most Mss. One (K.) but of recent date, ἀπώλοντ' ὅστις, which and after him, Musgrave and I have edited. Yet Brunck δλοντο, because forsooth he: the absurd canon respecting the omission of the augment. Not in manner of speaking more abrupt above 653. 654." Porson. The liast cites Hesiod ("Erg. i. 215. δ' ὑπὲρ ὕβριος ἴσχει Ἐς τέλος θούσα.

1177. Paraphr. Καὶ τὸ μὲν πη ἦτοι ὁ πρὸς σὲ λόγος, οὕτως μὲν κεῖται ἐν προομίοις.

1179. "Ald. πῶς φης, and then generally. But Brunck's Ms. as Ms. Reg. Soc. as a various reading φης, which I have received. A change in speaking occurs in Soph. Col. 1354. (ὅς γ', ὃ κακίστος, σὺ καὶ θρόνους ἔχων.)" Porson. "signifying to deliver take a general thing. Herod. v. 62. τυράννων ῥάθησαν αἱ Ἀθήναι. Eur. Hipp. σὲ τοῦδ' ἐλευθερῶ φόνου, I clea Od. E. 397. ἀσπίσιον δ' ἄρα θεοὶ κακότητος ἔλυσαν. Hesiod 528. ('Ἡρικλῆς Προμηθεά) ἐ δυσφροσυνάων. Eur. Phoen. 1028. τήνδ' ἀπαλλάξω χθόνα: and f



- Ἀγαμέμνωνός θ' ἑκατι, παῖδ' ἐμὸν κτανεῖν. 1180  
 Ἄλλ', ὦ κάκιστε, πρῶτον, οὔ ποτ' ἂν φίλον  
 τὸ βάρβαρον γένοιτ' ἂν Ἑλλήσιν γένος,  
 οὔτ' ἂν δύναίτο. τίνα δὲ καὶ σπεύδων χάριν  
 πρόθυμος ἦσθα; πότρεα κηδεύσων τινά,  
 ἢ ξυγγενῆς ὦν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὔθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσὸς, εἰ βούλοιο τάληθ' ἡ λέγειν,  
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' ἡτύχαι 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πριάμος, Ἐκτορός τ' ἦνθει δόρυ,  
 τί δ' οὐ τότε, εἶπερ τῷδ' ἐβουλήθη χάριν  
 θέσθαι, τρέφων τὸν παῖδα, κὰν δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἤλθες Ἀργείοις ἄγων; 1195  
 ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,  
 καπνῷ δ' ἐσήμαιν' ἄστρ' πολεμίων ὕπο,

d with transposition, Hec. 1187 (1179.) δὲ φησὶ Ἀχαιῶν πόνον ἀπαλ-  
 λασσαν διπλοῦν—παῖδ' ἐμὸν κτανεῖν,  
 ἀπαλλάσσαν Ἀχαιῶν πόνον δι-  
 πλ., Matth. Gr. Gr. § 331. Cf. Hec.

180. ἑκατι. The Attics use the fol-  
 lowing Doric forms: Ἀθάνα, δαρὸς,  
 τε, κυναγὸς, ποδαγὸς, λοχαγὸς, ξε-  
 ρος, ὀπαδὸς, ἄραρε: see Porson Or.

187. "πείθω is found with two  
 uses. Herod. i. 163. ὥς τοῦτο οὐκ  
 ἔθε τοὺς Φωκαίτας. Xen. Hier. i. 16.

ὡς γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων  
 εἶνα, ὥς κ. τ. λ. Hence πείθεσθαι τι.  
 Cod. viii. 81. Οἱ πλείυνες τῶν στρα-  
 τῶν οὐκ ἐπέθεοντο τὰ ἐξαγγελθέντα.  
 ac. ii. 21. διδὲ δὴ (vulg. δὲ) καὶ ἡ  
 ῥῆ αὐτῷ (Πλειστοδάνακτι) ἐγένετο ἐκ  
 ἔκρης, δόξαντι χρημασι πεισθῆναι  
 ἀναχώρησιν." Matth. Gr. Gr. §

1190. "Aldus who in v. 18. above  
 had edited ἡτύχαι, here and below  
 1210. has εὐτύχει." Porson.

1193. χάριν θέσθαι, to confer a fa-  
 vor: El. 61. ἐξέβαλέ μ' οἶκον, χάριτα  
 τιθεμένη πόσει. In 887. we have the  
 phrase δοῦναι χάριν.

1196. οὐκέτ' ἦμεν ἐν φάει, Paraphr.  
 οὐκέτι ὑπάρχομεν ἐν εὐτυχίᾳ ἐν τῷ  
 ζῆν: another gloss has οὐκέτ' ἐξῶμεν,  
 which is more correct: Hecuba alludes  
 to Priam and the rest of her family.  
 Εἶναι ἐν φάει is opposed to εἶναι ἐν  
 Αἴθρῳ. Thus above 166. οὐκέτι μοι  
 βίος ἀγαστὸς ἐν φάει. Eur. Phœn.  
 1295. ἦν μὲν φθάσω Παῖδας πρὸ λόγ-  
 οῦ, δὲ μὲν ἐν φάει βίος: Θανοῦσι δ'  
 αὐτοῖς ξυθανοῦσα κείσομαι, where βίος  
 ἐν φάει and ξυθανοῦσα are opposed.

1197. "Thus Ald. Others have first  
 καπνὸς, then ἐσήμαν', or ἐσήμην'." Por-  
 son. The better reading seems to be  
 ἐσήμηνε, as in Heracl. 830. Ἐπεὶ δ'

ξέον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν;  
 πρὸς τοῖσδε νῦν ἄκουσον, ὡς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος, 120  
 τὸν χρυσὸν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρονον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις·  
 σὺ δ' οὐδὲ νῦν πῶ σῆς ἀπαλλάξαι χερὸς  
 τολμᾷς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δομοῖς. 12  
 καὶ μὴν τρέφων μὲν, ὡς σε παῖδ' ἐχρῆν τρέφειν,

ἐσήμεν' ὄρθιον Τυρσηνικῇ Σάλπιγγι,  
 which will illustrate the construction  
 of our line: ἐσήμεν is impersonal:  
 when a clear signal was given with the  
 Tyrrhene trumpet: κατῷ answers to  
 σάλπιγγι: ἐσήμεν δὲ κατῷ ἔστυ  
 ἐπὶ πολεμίων (εἶναι). This use of  
 σημαίνω is frequent in Xenophon: e.g.  
 Anab. iii. 4, 3. Ἐσήμεν τοῖς Ἑλλησι  
 τῇ σάλπιγγι: sometimes τῇ σάλπιγγι  
 is omitted: *ibid.* ii. 2, 2. ἐπειδὴν δὲ  
 σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, cum  
 signum datum fuerit: and again i. 2,  
 17. ἐπεὶ ἐσάλπιγγε, προβαλλόμενοι τὰ  
 ὄπλα ἐπρέσαν: unless, as Elmsley sus-  
 pects, this ἐσάλπιγγε originates in a  
 gloss upon ἐσήμεν; as may be the  
 case with the addition τῇ σάλπιγγι in  
 the passage first quoted.

1199. πρὸς τοῖσδε, besides this. "φα-  
 νῆς G. N, which being admitted, ὡς  
 would be for ἴνα." Porson.

1205. τολμᾷς, have the resolution.  
 On the different senses of τολμᾶω, see  
 Monk on Eur. Alc. 285. In general  
 it corresponds to the Latin *sustineo*,  
 Anglice to *endure*. Here it signifies  
 to prevail upon yourself. Hom. Od.  
 Δ. 172. οὐδὲ ἐν οὐδὲν ἔσθησαν ἰδεῖν,  
 οὐδὲ προτιμυθήσασθαι. Monk compares  
 the Latin *prosum*. Virg. Aen. ix. 481.  
 tunc, illa senectæ Sera mea requies,  
 potuisti linquere solam, Crudelis? xi.  
 306. quos nulla fatigant Proelia, nec  
 victi possunt abistere ferro.

ἔχων καρτερεῖς, you persist in keep-  
 ing. "Verbs which express a con-  
 tinuance, διατελέω, διαγίνομαι, διάγω,

have the verb of which they ex-  
 press the circumstance in the partic.  
 Herod. i. 32. "Ὅς ἂν αὐτέων (τῶν  
 θῶν) πλεῖστα ἔχων διατελέη, conti-  
 to have. Xen. Apol. S. 3. οὐδὲν ἄ  
 διαγεγένημαι ποιῶν. Thuc. vii. 1.  
 Συρακούσιοι ἐπὶ πολλὴ διήγον τῆς ἡ  
 πευόμενοι ἀλλήλων. Thus also  
 326. ἡματα ἑ' αἰματόδετα διέτη  
 πολεμίζων. Eur. Or. 1678. ἡ δὲ  
 σε μυρίοις Πόντοις διδοῦσα δεῖρ' ἔ-  
 νυσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν πο-  
 ῶς σ' Ms. Reg. Soc. which would  
 be amiss, if others coincided.  
 founded upon the reading of f  
 M. καὶ ὡς σ' ἐχρῆν. Thus the  
 of the words would be more clear  
 ther would the particle be a  
 force, since the Attics so fre-  
 add γε after καὶ μὴν, οὐ μὴν,  
 etc. but with something inter-  
 See my note on Phœn. 1638. Ar.  
 Nub. 874. Καίτοι ταλάντων τοῦ  
 θεοῦ ἑπέρβολος. Thus almost a  
 and Suidas v. Τάλαντον. But the  
 Suidas v. Ἀναπειστηρίαν has  
 The Ravenna Ms. after καί  
 γε. Read therefore, τοῦτο γ'  
 ἑπέρβολος. This particle is ver-  
 dropt, in no case oftener than  
 οὐτος and ὅδε. Brunck has  
 preferred τοῦτο γ' ἐπέρβετον π  
 Plut. 1078. (1079.) In Nub.  
 has rightly restored ὀρθὸν γ' ἢ  
 δ'; but a little previously 189.  
 faultily edited τοῦτ' ἐτι φροντί  
 stead of τοῦτο γε φρ. At 1

ὥσας τε τὸν ἑμὸν, εἶχες ἂν καλὸν κλέος.-  
 τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι  
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.  
 εἰ δ' ἐσπᾶνιζες χρημάτων, ὁ δ' ἠτύχει, 1210  
 Πησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·  
 ὦν δ' οὐτ' ἐκείνον ἀνδρ' ἔχεις σαυτῷ φίλον,  
 χρυσοῦ τ' ὄνησις οἴχεται, παῖδές τε σοί,  
 αὐτός τε πράσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,  
 Ἀγάμεμνον, εἰ τῶδ' ἀρκέσεις, κακὸς φανεῖ. 1215  
 οὐτ' εὐσεβῆ γὰρ, οὔτε πιστὸν οἷς ἐχρῆν,  
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·  
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν  
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.  
 Φεῦ, Φεῦ βροτοῖσιν ὥς τὰ χρηστὰ πράγματα 1220  
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰὲ λόγων.  
 ναμ. ἀχθεῖν μὲν μοι, τὰλλότρεα κρίνειν κακά·  
 ὅμως δ' ἀνάγκη. καὶ γὰρ αἰσχύνῃν φέρει,  
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπάσασθαι τόδε.

would have substituted τοῦτό γ' ἐτι  
 πρὶς, but the true reading is  
 τοῦ, which being corrupted at one  
 into τοῦτό γε, at another into  
 τό τι, has been the occasion of this  
 fusion. In Soph. Aj. 969. the cor-  
 ruption, τί δὴτα τοῦδέ γ' ἐγγέλφεν ἂν  
 αἰ; will, I think, be obvious to  
 every one." Porson.

1208. Cf. Orest. 418. ὄνομα γάρ,  
 ὦν δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ πῶ  
 α συμφοραῖς ὄντες φίλοι. Ennius  
 Cic. de Amic. 17. Amicus certus  
 se incerta cernitur.

1209. Cf. Ovid Trist. i. 8, 5. Donec  
 felix, multos numerabis amicos.  
 xv. 4. ucallth maketh many  
 friends.

"Εἰ with the indic., and in  
 conclusion the optative, with ἂν,  
 when the condition contains a de-  
 terminately expressed case, and the

conclusion is accompanied by the ex-  
 pression of a mere conjecture, or con-  
 tains a consequence which is merely  
 possible or probable." Matth. Gr. Gr.  
 § 524. In this case εἰ is equivalent to  
 suppose. Thus Demosth. Olynth. 1. Εἰ  
 μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοντο  
 τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ  
 μέχρι τοῦ ταῦτ' ἂν ἐγνωκότες ἦσαν  
 ἴσως: ibid. Εἰ γὰρ τὴν αὐτὴν παρεχό-  
 μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυ-  
 μίαν, ἤνπερ ὑπὲρ τῆς Εὐβοέων σωτη-  
 ρίας, εἴχετ' ἂν Ἀμφίπολις τότε.

1220. Dr. Brasse on Soph. Œd. C.  
 306, 954. has remarked that the in-  
 terjection φεῦ, φεῦ, is not confined to  
 sorrow; but is used to indicate also  
 surprise, wonder, triumph, or admira-  
 tion. Here it expresses surprise that  
 Hecuba should have such powerful  
 arguments in defence of an atrocious  
 act.

ἔμοι δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν,  
 οὐτ' οὖν Ἀχαιῶν, ἀνδρ' ἀποκτεῖναι ξένον,  
 ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·  
 λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ἄν.  
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν  
 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλήσιν τόδε. 1  
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;  
 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
 πρᾶσσειν ἐτόλμας, τλήθῃ καὶ τὰ μὴ φίλα.

Πο. οἶμοι, γυναικὸς, ὡς ἔοιχ', ἡσώμενος  
 δούλης, ὑφέξω τοῖς κακίοσιν δίκην. 1

Αγαμ. οὐκ οὐν δικαίως, εἴπερ εἰργάσω κακὰ;

Πο. οἶμοι τέκνων τῶνδ', ὁμμάτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotsy, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.'" Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ἴδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ μαθεῖ habent

editiones omnes, infra v. 882. μῖ τίσασθαι plene scriptum exhibent nuntiandum puto, μάμαθεῖ, μὴ σθαι. Signum elisionis in his habere non debet. Nullam enim lem in initio vocis elidunt Altiæ E, eamque tantum in certis quibz vocibus. Μὴ ἀδικεῖν plene scilicet habet Aldus in Hec. 1231. μῖ Androm. 869. μὴ ἀδικεῖ Cycl. 21 ἀποδέξηναι Hei. 838. μὴ ἀποδέξαι 1017. Taffia in codd. plerumque scripta exhiberi auctor est Varnarius ad Hippol. 996."

1236. "Beck attributes this to Hecuba. Aldus οὐκοῦν. To H also it is given by the Scholia Homer, in Townley's Mss., if the ing is correct, Il. N. 154. ὁ εἰς οὐκ, ἀντὶ τοῦ ἐπεὶ ὡς τὸ χρὴ δ' εἰ πέφυκας· καὶ ὁ Εὐρυπιδῆς οὐκ οὖν εἰργασται τάδε— But εἰργασται be read; with respect to τάδε I decide. We may observe by this that χρὴ in Phœn. 84. is defend this scholium." Porson. ei fo occurs in Med. 766. τί δὴτ' ἐξέλεξον, εἰ θέμις κλῆν. Cf. 784. 1238. "Ald. and edd. τί ἰ Mss. give τί δ' ἐμὲ, or τί δέ με: me Brunck. Some editors add 1



- κ. ἀλγεῖς τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 ο. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.  
 κ. οὐ γάρ με χαίρειν χρεῖ, σὲ τιμαυρουμένην; 1240  
 ο. ἀλλ' οὐ τάχ', ἤνικ' ἂν σε ποντία νοτῖς—  
 κ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος;  
 ο. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 κ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάταν;  
 ο. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί. 1245  
 κ. ὑποπτέροις νάτοισιν, ἢ ποίῳ τρόπῳ;  
 ο. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.  
 κ. πᾶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετὰστασιν;  
 ο. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.  
 κ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὦν ἔχεις κακῶν; 1250  
 ο. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὥδε σὺν δόλῳ.  
 κ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον;

ε παιδός. Aristophanes in Julius  
 illux vii. 13. εἰ μοι κράτιστόν ἐστιν  
 τὸ θεσεῖον δραμεῖν, Ἐκεῖ δ' ἔως ἂν  
 ἦσαν εὐρωμεν, μένειν. Erase ἐστιν,  
 & read with Brunck ἡμῶν for εἰ μοι.  
 this play 386. over ἡμᾶς the Ms.  
 has ἀντὶ τοῦ ἐμέ, and C. in the same  
 ἐμέ. You see therefore how easily  
 y change places. On the contrary  
 Soph. Œd. T. 847. Triclinius,  
 ough ignorance of the metre, has  
 st in εἰς ἡμᾶς βέπον. Ἐμέ, which  
 old editions of the Tragedian have,  
 well as three editions of Suidas v.  
 ὄζωνος, Portus and Kuster have  
 red." Porson. "I would point the  
 thus: τί δ'; ἡμᾶς παιδός—; τί δέ;  
 frequently put absolutely, when  
 their interrogative follows. Orest.  
 9. τὰμὰ δ' οὐχὶ τλήμονα;" Schæf.  
 247. "The same prophecy had  
 given elsewhere by Euripides, who  
 quoted by Plutarch de Is. et Osir.  
 79. E. Ἐκείνης ἄγαλμα φωσφόρου  
 ἔσει. He is ridiculed by Aristot-  
 es in Eustathius on Od. Γ. p.  
 7, 36=127, 17. καὶ κύων ἀκράχο-  
 ἔκείνης ἄγαλμα φωσφόρου γενήσο-  
 Eurip. Hec.

μαι." Porson. Ovid's account of  
 Hecuba's transformation is different;  
 Met. xiii. 565. Clade sui Thracum  
 gens irritata tyranni Troada telorum  
 lapidumque incessere jactu Cœpit:  
 at hæc missum rauco cum murmure  
 saxum Morsibus insequitur: rictuque  
 in verba parato Latravit, conata lo-  
 qui: locus extat, et ex re Nomen  
 habet, viz. Cynossema. Cic. Tusc.  
 iii. Hecubam autem putant, propter  
 animi acerbitem quandam et ra-  
 biem, fingi in canem esse conversam.

1249. Herodotus vii. 111. men-  
 tions an oracle of Bacchus among the  
 Satræ, a people of Thrace. Comp. Eur.  
 Bacch. 294. Μάντις δ' ὁ δαίμων ὕδρ'  
 τὸ γὰρ βακχεύσιμον καὶ τὸ μαριῶδες,  
 μαντικὴν πολλὴν ἔχει. Cf. Orest. 357.  
 ὁ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Para-  
 phrast well supplies: οὐκ ἔχρησε δη-  
 λονότι, οὐποτε γὰρ κ. τ. λ. An ellipse  
 of a sentence is very frequent before  
 γὰρ: thus above 1240. χαίρω is to be  
 understood.

1252. "βίον Ald. and Mss. which is  
 evidently wrong: Brunck and Ammon  
 O

Πο. θανοῦσα· τύμβω δ' ὄνομα σῶ κεκλήσεται—

Εκ. μορφῆς ἐπαδὼν ἢ τι τῆς ἐμῆς ἐρεῖς;

Πο. κινὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ. 1255

Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

Πο. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.

Εκ. ἀπέπτυσ' αὐτῶ ταῦτά σοι δίδωμι ἔχειν.

Πο. κτενεῖ νιν ἢ τοῦδ' ἄλλοχος, οἰκουρὸς πικρά.

Εκ. μήπω μανείη Τυνδαρεὶς τοσόνδε παῖς. 1260

have introduced *μόρον* into the text. But *μόρος* in the Tragedians generally signifies *death*. Musgrave's conjecture therefore seems better, *πότμον*, which he supports by the same variation in Soph. Antig. 83." Porson. Schaefer considers the passage correct as it stands, and renders thus: *Finiamme vitam, quam homo viri, sic, ut mortua canis sim, an ut viva?*

1253. "ὅν Aldus. But σῶ three Mss. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

ὄνομα—κεκλ. Comp. Virg. Æn. iii. 693. *nomen dixere priores* Ortygiæ. Livy i. 1. *Ascanium parentes dixere nomen*.

1254. "ἢ τί Ald. [Cf. 999.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἐρεῖς; In the following verse some Mss. have *τέκμαρ*." Porson. ἐπαδὼν the Schol. explains by *ἐπώνυμον*. I find no passage that defends this interpretation, which would require the dat.; ἐπαδὼς in every place quoted in the new ed. of Stephens's Thesaurus is a substantive, synonymous with *γῶης, incantator, præsitiator*. If we read the line according to Reiske's conjecture, *μορφῆς ἐπαδὼν ἢ τύχης ἐμῆς ἐρεῖς*; we may construe thus: *are you going to tell me of any one who can charm away my transformation?* meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. 'Επῶ is always future in the Tragedians. I mention this, because Musgrave translates *ereis, dicis*.

1257. "γ' is omitted by some Mss. as also δ' 1248. badly. The addition of γε here is right, as in 1261." Porson. See the note on 770.

1258. ἀπέπτυσσα, Paraphr. καταφρονῶ τῶν σῶν μαντευμάτων. This use of the word arose from the custom of *spitting* thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the action preceded. Theocr. vi. 39. *ὡς μὴ βασκανθῶ δέ, τρίς εἰς ἐμὸν ἔπτυσσα κόλπον*. Eur. Hipp. 610. TP. ὦ παῖ, τί δράσεις; τοὺς φίλους διεργάσει. III. ἀπέπτυσ'. οὐδὲς ἔδικος ἐστὶ μοι φίλος. Iph. A. 874. Πᾶς; ἀπέπτυσ', ὦ γεραίε, μῦθον. Hel. 672. 'Απέπτυσσα μὲν λόγον. Observe that in the two latter passages the ellipse is supplied. Compare Catull. 50, 18. *precisque nostras, Oramus, cave, desinas, ocelle*. Ovid. Rem. Amor. 123. *Respuît atque odio verba monentis habet*.

αὐτῶ ταῦτα—ἔχειν. Comp. Theocr. vi. 23. —αὐτὰρ ὁ μάντις ὁ Τηλέμαχος ἔχθρ' ἀγορεύων, Ἐχθρὰ φέροι ποτὶ οἶκον, ὅπως τεκέεσσι φυλάξῃ.

1260. "Any one would be led to conjecture *μήποτε* for *μήπω*. But the Attics sometimes use *μήπω* in the same sense, as it were by the figure *λιτότης*. Sophocles Elect. 403. Οὐ δῆτα· μήπω νοῦ τοσόνδ' εἶην κερή, cited by Suidas v. Κενεόν." Porson.



- Πο. καὐτόν γε τοῦτον, πέλεκυν ἐξάρασ' ἄνω.  
 Αγαμ. οὔτος σὺ, μαίνει, καὶ κακῶν ἐρᾶς τυχεῖν.  
 Πο. κτεῖν', ὡς ἐν Ἀργεὶ φόνια λουτρά σ' ἀναμένει.  
 Αγαμ. οὐχ' ἔλξειτ' αὐτόν, δμῶες, ἐκποδὼν βία;  
 Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265  
 Πο. ἐγκλείετ' εἴρηται γάρ. Αγαμ. οὐχ' ὅσον τάχος  
 νήσων ἐρῆμων αὐτόν ἐκβαλεῖτέ ποι,  
 ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ;  
 Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς  
 στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν 1270  
 σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς  
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὀρῶ.  
 εὐ δ' ἐς πάτρην πλεύσαιμεν, εὖ δὲ τὰν δόμοις  
 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.  
 Χο. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275  
 τῶν δεσποσύνων πειρασόμεναι  
 μόχθων. στερρὰ γὰρ ἀνάγκα.

1261. "καὐτόν σε M. N. R. as Brunck has edited from his *membranae*. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. καὐτόν δέ, which Beck has edited, is in many Mss.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1362. (that *καὶ* and *δέ* cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καὐτόν τε comes nearest to the true one, which is afforded by *Aug. 3. καὐτόν γε*." Porson.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in *Hel. 1659.* which passage, being rather corrupt, I will give at length. Ἀρχόμεσθ' ἔρ', οὐ κρα-

τοῦμεν. Ὅσια δρῶν, τὰ δ' ἐκδικ' οὐ. Κατθανεῖν ἐρᾶν ἔοικας. Κτεῖνε, σύγγονον δὲ σὴν Οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἐμ', ὡς πρὸ δεσποτῶν τοῖσι γενναίοισι δούλοις εὐκλεέστατον θανεῖν." Porson.

1267. "ποι Ald. edd. Mss. που is edited by Ammon, Beck, and Brunck, on the authority of a few Mss. but the other I think better." Porson. See the note on 1048.

1269. Ἐκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle δέ: as Soph. *Electr. 150.* Νιδβη, σὺ δ' ἔγωγε νέμω θεόν. See above 371.

1275. To avoid the *sigmatismus*, Schaefer proposes to read *λιμένα*.

## QUESTIONS.

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To what period does Porson refer the subscription of the iota?  
 State the principle of the orthography observed by him in  
*κάτι, κάν, κᾶν, κᾶτα*.

What is the quantity of *ἀεί, ιατρὸς, ἰῶμαι, λίαν*?

What is objectionable in this line?

*γύναι, τό τε λίαν καὶ φυλάσσεσθαι φθόνον.*

How should the second person of the present and future  
 passive indicative terminate in Attic Greek? What reason has  
 Porson assigned?

What is the rule respecting the augment in Attic Greek?  
 Notice the exceptions, if any.

Give the Attic perfect and plup. of *ἀνῶγω*; imperf. of *καθέ-  
 ζομαι, κάθημαι, καθεύδω*; and second aor. middle of *ἀνέχω*.

Give Horace's definition of an iambus.

Construct a scale of the feet admissible in iambic metre.

Point out the inaccuracies of the following lines:

*τῆς εὐγενείας τοῦνομα τοῖσιν ἀξίους.* Hec. 381.

*ἄκαιρος εὐνοί' οὐδὲν ἔχθρας διαφέρει.*

*τηρεῖν μὲν ἑτέρους οἱ γέροντες δυνάμεθα.*

*χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον νεαγενῇ:*

How is the last corrected by Porson?

What error affects the following verses?

*καὶ μὴν φίλοις ἑλεεινὸς εἰσορᾷ ἐγώ.*

*ἤρεικον· αἱ δὲ κερωντούμεναι βία.*

*ἔκοψε κορμὸν Ἄρειον, εἶτε Κισσίας.*

*εἶπερ φιλόξενός ἐστιν Αἰγίσθου βία.*

*πάσης ἀπήμων' οἰζύος· δέχου δὲ σύ.*

*πρὸς ὃν νέφη δι' ὑδρηλὰ γίνεται χιῶν.*

*ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.*

*οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενῆς ἀνὴρ.*

*κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.*

*πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;*

*τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.*



State Porson's corrections of the above, and the arguments on which they rest.

What is the exception in favor of the admission of anapests a senarius?

Does this line need correction, and why?

ἔλεξε δ' ὦ θηροκτόν' Ἀρτεμι παῖ Διός.

What are the principal cæsuras belonging to a senarius? Specify the kinds of each.

Define the *quasi-cæsura*.

What rule of iambic metre is violated by the following lines?

εἰσῆλθε τοῖν τρισαθλίον ἔρις κακή.  
φάσμι', οὐ γέ μιν ὄρωμένον πίστις παρῆν.  
στρατὸς περᾶ κρυσταλλοπήγα διὰ πόρον.  
ἦ κάρ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.  
καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.  
πῶς δῆτα τοῦδ' ἐπεγγελῶν ἂν κατά;  
πολιὸς ἀνὴρ εὐδαιμόνων ἴσως πάρος.

Mention Porson's corrections.

Define the Pause, and state the rule.

Specify the exception.

Why does the following line require correction?

Φρονεῖς γὰρ ἤδη ἀποσώσας ἂν πατρός.

How may these instances be rendered conformable to the rule respecting the Pause?

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.  
πᾶς γὰρ τις ἤνθα τοῦτό γ' ὑμῖν ἐμπόρων.

Give Porson's corrections of these verses:

κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν. Hec. 343.

ὦ φίλταθ', ἥκει ἄρα σωτήρ νῶν βλάβης;

νωμῶν, ὅ, τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι

πένθος παρασχών. Æsch. Pers. 321.

τὸ μὴ μάταιον δ' ἐκ μετώπων σφρόνων

ἴτω πρόσωπον ὄμματος παρ' ἡσύχου. Æsch. Suppl. 206.

Can you suggest a solution of the difficulty contained in these lines?

ἡμεῖς μὲν οὖν ἐώμεν, οὐδὲ ψάνομεν. Hec. 717.

φεύγει τὸ ταύτης σῶφρον· οὐδὲ ψεύσεται.

καὶ μὲν ὡς ὑπέστην θῦμα, καὶ ψεύδομαι.

Do these lines contain violations of the same canon?

ὅποια κισσὸς δρυσὶς, ὅπως τῆσδ' ἐξομαι. Hec. 398.

τίνας λόγουι ἐρουῖσιν· ἐν γὰρ τῷ μαθεῖν.

τοῦκείθεν ἄλλους, ὃ ξένη, τοῦδ' ἦν δέ του.

State the cases in which the fifth foot may be a spondee.

Give the rules of the comic tetrameter catalectic.

What is the measure of the verse termed *Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον*?

Specify the licences and peculiarities of comic dimeter iambics.

Construct a scale of trochaic metre.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

Why are these lines wrong?

*ὥστ' ἐγὼ μὲν ἡλέησα κάπομορξάμην ἰδών.*

*ταῦτά μοι διπλῇ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ.*

What licence is allowed in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

Construct a scale of feet for a legitimate system of dimeter anapestics.

What peculiarity is observable with respect to the last syllable of a verse in a system of this kind?

To what other species of verse is this common?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Porson's emendations:

*τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.*

*κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει.*

*ὅστις παρεκινδύνενσεν Ἀθηναίοις εἰπεῖν τὰ δίκαια.*

*ἢ τὸν Ἀπόλλω, τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.*

*εἶτα διδάξας τοὺς Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξας.*

*πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ τῶν πόλεων ἐξαπατῶντες.*

*ἔστιν ὅπη δὴθ' ἦντιν' ἂν ἔνδοθεν οἷός τ' εἴης διορύξει.*

*οἱ δὲ ξύμμαχοι, ὥς ἦσθοντό γε τὸν μὲν σύρφακα τὸν ἄλλον.*

*αὐτὸν δῆσας. ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβήσῃ.*

*μὴ, πρὶν γ' ἂν ἐγὼ τὼ βοῦδαρίῳ τὼ μὲν πρώτιστ' ἀποδῶμαι.*

*εὐγ' ἐξεκολύμβησεν ἐπιβάτης, ὥς ἐξοίσων ἐπίγυνον.*

*ἦν ἔχομεν ὁδὸν λόγον εἴπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε.*

*εἰ γὰρ ὁ Πλούτος βλέψει πάλιν, διανείμειέ τ' ἴσον ἑαυτόν.*

*ὥς οὐ καθορῶ. παρὰ τὴν εἰσόδον. ἡδὴ νῦν μόλις ὤρῳ αὐτάς.*

*τοῦτό γε τοῦργον ἀληθῶς ἐστὶν γενναῖον καὶ φιλόδημον.*

State some of the licences in the Aristophanic anapestic; and account for them.

What dialect is most usual in chorusses?

Specify the Ionic forms used by the Tragedians.

Are *ἐς* and *εἰς* used indiscriminately by comic writers?

ve by analogy that ἐλαεινός is not an Attic word.  
 w are the compounds of κέρας, κρέας, formed?  
 ich is the correct method of writing, γράμμ' ἐστι, χρεί'  
 or γραμμή 'στι, χρεία 'στι, and why?  
 umerate and define the several species of feet: 1. of two  
 les. 2. of three. 3. of four.  
 fine the terms *acatalectic*, *catalectic*, *brachycatalectic*,  
*catalectic*.  
 at is generally meant by a *metre*? Mention the excep-

fine a *penthemimer* and *hepthemimer*.  
 te the principal species of metre.  
 en is a verse termed ἀσυνάρτητος?  
 what verses is the appellation *Logædicus* given?  
 at is the measure of an *ithyphallic*?  
 at feet are admissible in an *Ionic* verse *a majore*?  
 en is the verse termed *Epionic*?  
 te the licences in an *Ionic* verse *a minore*.  
 ow is an *Ionic* verse *a minore* constituted?  
 plain the nature of Choriambic metre.  
 at is meant by an Epichoriambic verse?  
 ow is an antispast composed? Hence deduce the various  
 of antispasts.  
 fine the *dochmius*.  
 what does a *Pherecratean* verse consist?  
 te the peculiarity in the *Glyconeus*.  
 hat feet are admissible in Pæonic metre?  
 fine a *versus prosodiacus*.  
 en is a verse termed *periodicus*?  
 hat is an *iambelegus*?  
 hat are *versus polyschematisti*?  
 hat is a *Glyconeus polyschematistus*?  
 hat are the significations of ἤκω, ἤκον, ἐλήλυθα?  
 hat plays open similarly to the Hecuba?  
 ho was the father of Hecuba, according to Euripides,  
 er, Virgil, and Ovid?  
 fine the force of the preposition ὑπὸ in ὑπεξέπεμψε.  
 re Χερρόνησιος, ἥττων, proper tragic forms?  
 oint out and account for the peculiarity of construction in  
 απει, ἴν' εἶη; and also in μεθ' ἧς ἴν' ἔχῃ.  
 lustrate the following construction:  
 πατρώα θ' ἐστία κατεσκάφη,  
 Αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πικνεῖ:  
 oint out a word in the second line, the orthography of  
 h is objectionable.



Quote Virgil's account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting the death of Polydorus and the circumstances connected with it.

In what consists the singularity of expression in l. 32. *ταῖον ἤδη φέγγος αἰωρούμενος*?

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles?

In what respects is the following line incorrect?

*πρὸς οἶκον εὐθύνοντας εἰναλίαν πλάτην.*

Illustrate the figure termed *Σχῆμα σουλοικοφανές*, or *πρὸς τὸ σημαίνονμενον*.

Distinguish between *λαβεῖν* and *λαχεῖν γέρας*.

Also between *αἰρέω* and *ἐξαιρέω*, *φεύγω* and *ἐκφεύγω*.

What is the construction of *τυγχάνω*, *λαγχάνω*, *κυρέω*?

What cases does *ἐκποδῶν* take after it?

What peculiar force frequently belongs to the pronoun *ὅδε* in the Tragedians?

Distinguish between *πράσσεις κακῶς* and *ποιεῖς κακῶς*.

Define the force of *ποτε* in interrogations. What Latin word corresponds to it?

What is the rule respecting the use of the Doric dialect in anapestics?

Which is preferable, *οἷσθ' ὅτι*, or *ὅτε*? In *μέμνησαι δῆθ', ὅ' ἐπὶ στρατιάς κ. τ. λ.* why cannot *ὅτ'* stand for *ὅτι*?

Illustrate and explain the construction *σχεδίας, λαίφη προτόνοις ἐπερειδομένας*.

What is observable in the use of the term *Δαναῶν* by Euripides?

Explain the peculiar sense which *πῶλος* bears in the *Hecuba* and other plays.

Distinguish between *μαζὺς* and *μαστός*.

Exemplify the construction of l. 143. *ἀλλ' ἴθι ναοὺς, ἴθι πρός βωμούς.*

Is *ἀργή* in use in Attic writers?

What is the quantity of *ἀπύω*?

Give the derivations of *φροῦδος*, *φροῖμιον*.

Distinguish between *εἶδω*, *εἰδέω*; *ἴδης*, *εἵδης*, *εἰδῆς*.

State the peculiar application of *πτήσσω*.

Construe accurately: *τί τόδ' ἀγγέλλεις*; l. 186.

Illustrate the idiom *ἀμέγαρτα κακῶγ*.

Explain the force of the pronouns *μοι* and *σοι*, also *mihī* in Latin, when redundant.

Point out the inaccuracies of the following line: Aristoph. *Av.* 277.



*Tis por' ēst' ὁ μουσόμεντις ἄτοπος ὄρνις ὀριβάτης;*

How are the particles *καὶ μὴν* frequently used in the Tragedians?

Give the significations of *κρανθεῖσαν, κραθεῖσαν, κυρωθεῖσαν*.

Explain the Attic idiom: *οἶσθ' οὖν ὁ δρᾶσον*.

In what case are the Tragedians particularly partial to the article *τοί*?

Explain and illustrate the use of adjectives followed by a noun: as *καρδίας δηκτῆρια*.

State the construction of *φθονέω*. Give a parallel instance of *video* from Horace.

How are *μέμνημαι, αἰσθάνομαι* and similar words construed with participles? Give analogous instances from Latin writers.

Distinguish between *ἄπτω* and *ἄπτομαι*.

Which is correct, *φῆς*, or *φῆς*?

Which is the Attic form, *δύνω, ὀδυνᾶ, or δύνῃ, ὀδυνῇ*?

What are the meanings of *τείνει φόνον*, and *τίνει φόνον*?

What is the construction of *ἐργάζομαι, ποιέω, δράω*, in Attic writers?

What is the difference between *χρή νιν αἰτεῖν*, and *χρῆν νιν τεῖν*?

What is Dawes's remark on the construction of *ἅλις* in Homer?

What is the construction of verbs signifying *to recollect, to forget, to take any thing from one*?

Distinguish between *φιλόπατρις, φιλόπολις, φιλέλλην*.

Which is the Attic form, *Ἀχαιῖκος*, or *Ἀχαιῖκός*?

Does Homer say *βίη Ἡρακλεΐη, ἥπερ, or ὅσπερ*, and why?

What is the meaning of *λέγομαι* and *λέξομαι* in Attic writers?

Distinguish between *αὐτός*, and *ὁ αὐτός*.

Illustrate by parallel instances the pleonasm *μακρῶν ὀδυράτων θρήνους*.

Give Dawes's canon respecting the quantity of a short syllable before *βλ, γλ, γμ, γν, δμ, δν*; and the limitations prescribed by Porson.

Give instances of participles used for substantives.

What is the quantity of comparatives in *ίων* in Attic and comic writers?

Explain the construction of *ἄξιος*.

In what sense is *βλέπω* frequently used?

Translate the phrase *ἀμαθίαν ὀφλήσομεν*, and give an imitation of this Grecism from Horace.

Compare the usage of *θανυμάζω* and *mirror*.

Is *ἡδέ* altogether a Homeric word?

Which form of the aor. pass. is preferred by the Tragic writers?

What is objectionable in the following line?

*κρύπτοντα χεῖρα, καὶ πρόσωπον τοῦμπαλιν.*

What remark does Porson make on the expression οὐκ εἰώθει ὄν?

Explain and illustrate this construction:

*"Ἐπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένα*

*Τύχοιμ' ἂν, ὅστις—.*

What is the distinction between *γενέω* and *γεύομαι*? What the difference in construction?

Give instances of a comparative after *μᾶλλον*, and superlative after *μάλιστα*.

By what argument has Porson shown that *πῶμα*, not *πόμα*, was the Attic form?

Point out the peculiarities in the construction of the following line:

*ὅποτα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.*

What is wrong in the reading of this line?

*Οὐ μὴν γε πείθῃ τοῖσι σοῦ σοφωτέροις.*

How does the construction of *μεθιέσθαι*, *μεθιέναι*, vary?

What sense do *εἶμι* and its compounds bear in Attic and other writers?

Explain the force of *μὴ σύ γε*.

What is the ellipse in *ἐν Αἴδου*?

How many children are attributed to Hecuba?

Define the term *Datismus*.

Give instances of the play on the word *χαῖρε*.

Explain and illustrate this construction:

*θανούσης ὄμμα συγκλείσει τὸ σόν.*

How does the quantity of *λύω* vary in Homer and tragic writers? Also of *καλός*?

Why is the accent on *αἶρα* wrong?

Is *ὁ γύης* or *ἡ γύη* the Attic form?

Give the derivation of the word *ἄμπυξ*.

What peculiar ceremony was observed at the *Παναθήναια*?

What meaning do *κοιμίζω* and *κοιμάω* sometimes convey?

In what sense is *κέκλημαι* frequently understood?

Compare the construction of *ἀλλάσσω* and *muto*.

To what charge are Euripides and Æschylus exposed with respect to the introduction of characters on the stage?

Is the junction of *ἄλλως*—*μάτην* in v. 487. a defensible pleonasm?

Cite passages illustrative of the action expressive of sorrow in v. 494.

κόνει φύρουσα δύστηνον κάρα.

Exemplify the construction of this line :

τίς οὗτος σῶμα τοῦμὸν οὐκ ἐῖς

Κεῖσθαι ;

Give the meaning and derivation of the verb ἐγκονῶ.

Explain the phrase οἱμοί, τί λέξεις ;

Give Dawes's canon respecting the use of the masculine by a male, as in the following words, which are those of Hecuba :

οὐκ ἄρ' ὥς θανουμένους

μετῆλθες ἡμᾶς ;

Distinguish between πῶς καὶ νῦν ἐξεπράξατ' ; and καὶ πῶς νῦν ἐπράξατ' ;

Give the rule for the constr. λαβὼν Πολυξένην χερός.

Produce instances of neuter verbs followed by an accus. ;

ἔρρει—χοάς.

Distinguish between κηρῦναι and κηρύττειν.

State the reasons for preferring Δέξαι χοάς μοι τάσδε to Δέξαι μόνι τάσδε.

Give the meaning and derivation of ἐπιρρόθew.

Define the figure Oxymoron, and give instances.

What is the constr. of κρύπτω and verbs of similar meaning ?

Construe the phrase οὐκ εἶ τι δώσω ; and give your reason.

Why is this reading wrong ?

Hec. 578. — τοιάδ' ἀμφὶ σῆς λέγων

Παιδὺς θανούσης.

What is the frequent force of the first aorist active, and the effect in Latin ?

Why is the reading of this line disputed ?

ἔχει γέ τοί τι καὶ τὸ θρεφθῆναι καλῶς.

Explain the construction ; ἔνεγκε δεῦρο ποντίας ἄλως.

To what figure is the expression εὐμνην ἀνυμφον referred ?

Give parallel instances from Greek, Latin and English authors.

Illustrate the formula, τί γὰρ πάθω ;

Give instances of a double superlative from Greek and Latin writers.

Under what limitations is the article used for the pronoun relative ?

For what tense is the present often put ?

What is the form of the fem. from masculines in ων ?

Give the probable derivation of δρύπτω.

Point out the peculiarity of construction in θῆλυν σποράν.

Quote a similar idiom to εἰ βλέπονσα φῶς from Horace.

Exemplify the periphrases κάρα Κασάνδρας, δεσπότην δέμας.

Give instances of the construction of λαλέω, λέγω, εἰπεῖν with an accus. of the person.

What is the quantity of *λατέω*, *λέλακα*?

What words are analogous to *πέσημα*, a *corse*?

In the words *χρονὸν ὡς ἔχει κτανόν*; what is to be noticed with regard to the construction?

In what case are the particles *ἀλλὰ γὰρ* of frequent occurrence? Notice the coincidence in the use of *sed enim*.

How, and for what reasons, would you correct a senarium commencing thus?

Καὶ πρὸς τί ταῦτ' ὁδύρομαι;

Correct on the same principle the following trochaic:

ῶστ' ἐγὼ μὲν ἠλέησα καπομορξάμην ἰδών.

What is the ellipse in *ικετεύω σε τῶνδε γοννάτων*?

Give instances of the figure *Anastrophe*. Also of that termed *ὑστερον πρότερον*.

Cite instances of construction similar to that of the following line:

πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός.

By what Anglicism may the force of *ἦπον* be expressed?

In *λοῦτρ' ᾗχετ' οἴσουσ' ἐξ ἁλός*, and *λοῦτρ' ᾗχετ' οἴσουσ'*, what would *λοῦτρ'* and *λοῦτρ'* respectively signify?

Hec. 781. *κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,  
ξενίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων*:

Give Porson's restitution of the second of these lines, his reasons, and manner of accounting for the depravation.

Translate the phrase *στέργοιμ' ἄν*: v. 777.

In what meaning do *φέρω* and *fero* coincide?

In *ποῖ μ' ὑπεξάγεις πόδα*; what does *μ'* stand for?

Illustrate the senses of *ἵνα* with the subjunctive, optative, and indicative.

What is the signification of the future middle in Attic writers?

Which declension do the Attics prefer, *σκότος*, *ους*, or *σκότος, ου*?

In v. 825. why is *κόραισι*, Musgrave's correction for *κόμαισι*, inadmissible?

Cite phrases analogous to *δι' οἴκτων ἔχειν*.

Translate the expression *ἔστιν ἤ*. Produce others corresponding.

Cite instances of *si* in Latin used as the Greek *ei* for *ut*.

Distinguish between *πρὸς τούτοις* and *πρὸς ταῦτα*.

How did the Greeks apply the epithet *βάρβαρος*?

How do *κεκεύθασι* and *κεκεύθουσι* differ?

What is the proper quantity of *φονέα*? What is the quantity of the elided *a* in *κεστρέ' ὀπτόν*?



it is remarkable in the construction *Λῆμινον ἀρσένων ἐξή-*

trate the constr. *κηλιδ' οἰκτροτάταν κέχρωσαι.*

it is observed on the word *ἦμος*?

it is the usual constr. of *παύω, λήγω, &c.*?

plain the words *μονόπεπλος, Δωρίς ὡς κόρα.*

inguish between the forms *ἀνύτω* and *ἀνύω.*

it is the difference in the signif. of *ἀπειπεῖν* with a dat. accus.?

it is wrong in this reading?

*Hec. 936. ἀλάστορος τις οἰζύς.*

*v. 944. φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω.*

ce the senses in which the verb *προκόπτω* is used.

e the general meaning of the gen. case.

mplify the expression *προσβλέπειν ὀρθαῖς κόραις.*

it is the construction of the impersonals *δεῖ, χρῆ,* and the

ntives *χρεῶ, χρεῖω, χρεῖα*?

it is the constr. of *ἐρωτᾶν, ἔρεσθαι,* and similar verbs?

er what limitations is *ὡς* used for *εἰς*?

it is the construction of the verbs *ὑνασθαι, ἐπαυρεῖν,* *ειν,* etc.?

mplify the idiom *κρύψας' ἔχεις.*

plain the phrases *λῦσαι, κινεῖν πόδα.*

e the significations of *ἄνγλος.*

e the derivation, meaning, and construction of *ἀμέρδω.*

ipare the usage of *ἵχνος* and *vestigium.*

it tenses of the conjunctive are used in negative proposi-  
fter *μή* or *οὐ μή*?

e instances of the gen. with adverbs of place, as *ποῖ—*

;

nslate and explain the phrase *τυφλὸν φέγγος ἀπαλλάξας.*

the Dorians say *τᾶν γυναικῶν, τᾶν φρενῶν*?

e the meaning and derivation of the verb *ἄρνυμαι.*

ipare the usage of the infin. in the Latin poets cor-  
ding to that in Greek with *ὥστε* understood.

at do *ποῦ, ποῖ, πᾶ* respectively denote?

v does the quantity of *φᾶρος* or *φάρος* differ in Homer and  
agedians?

*v. 1077. κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;*

ice the variations in the quantity of *Ὀρίων* and *Orion.*

ee instances of the neuter plural used for the neuter sing.  
ek and Latin writers: as in 1089. *ξυγγνωστά, —ταλαίνης*  
*λάξαι ζῶης.*

strate the expression *Ἥχῳ—πέτρας ὀρείας παῖς.*

v do the Attics form the pluperfect of *εἰδέω, scio*?

*rip. Hec.*

P

Give instances of the ellipse of *μόνον*.

Notice the peculiarities of idiom in the expression, οὗτος, τί πάσχεις;

Give instances of verbals used actively, as ὑποπτος.

What canon is violated by this constr., ἔδρεια, μὴ Τροίαν ἀθροίσῃ?

In what way were the Greeks subsisted during the Trojan war?

In what case do the old Attics use a plural verb with a neuter plural?

In the phrase πολεμίων δίκην, what may be considered as the primary meaning of δίκη?

Which is Attic Greek, οὐδὲν ἦνυτον τάλας, or οὐδὲν ἦνυτον?

Hec. 1160. εἴ τις γυναῖκας τῶν πρὶν εἶρηκεν κακῶς,  
ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν:

the second of these may also be read thus:

ἢ νῦν λέγων ἐστίν τις, ἢ μέλλει λέγειν,  
or, ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν:

Give Porson's reasons for preferring the first method.

What is the vocative of μέλεος in Attic writers?

Explain the force of αἰεὶ with a participle, as ὁ αἰεὶ ξυντυχών.

Compare a similar use of *semper* in Cicero.

Which of the expressions μὴ μέμφου, μὴ μέμψαι, μὴ μέμψῃ, μὴ μέμψῃ are correct?

Give instances of the figure termed by Lesbos τὸ σχῆμα Ἀττικόν.

Give the derivation and proper application of σαθρός.

Enumerate the Doric forms used by the Attics.

What is the rule respecting the use of γε after καὶ μὴν, οὐ μὴν, καίτοι etc. by the Attics?

What was the character of the Thracians?

Should μὴ ἀδικεῖν or μὴ ἴδικεῖν be written, and on what principle?

Relate the story of Hecuba's metamorphosis from Ovid.

What is the usual signification of μόρος in tragic writers?

Illustrate the use of ἀπέπτυσσα.

Why is the reading of this line erroneous?

καὐτὸν δὲ τοῦτον, πέλεκυν ἐξάρας' ἄνω.

Give the rule respecting the position of the proper name, the pronoun, and the particle δέ, in transferring an address from one person to another.

## EXAMINATION PAPER

ON THE

### HECUBA OF EURIPIDES,

PROPOSED AT TRINITY COLLEGE, CAMBRIDGE.

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A. (1) In what Olympiad, and where, was Euripides born? How old were Æschylus and Sophocles at that time?

(2) From what circumstance did Euripides derive his name? and who were his instructors?

(3) State the principal incidents of his life.

(4) Where did he die, and what honors were paid to his memory?

(5) Give the opinions of some of the ancients on the respective merits of the three Tragedians.

(6) Explain Aristotle's meaning when he says of Euripides : *τραγικώτατός γε τῶν ποιητῶν φαίνεται*.

B. (1) State the origin and progress of tragedy, with the improvements introduced by Æschylus, Sophocles, and Euripides respectively.

(2) Give some account of the feasts at which the tragic contests took place. What was the *τετραλογία*?

(3) Show the distinct meaning of the terms *τραγωδία*, *τρυγῶν*, *κωμῶν*, *χορηγός*, *χοροδιδάσκαλος*, *κορυφαῖος ὑποκριτής*, *πρωγωνιστής*, *χορόν αἰτεῖν*, *χορόν διδόναι*, and *χορόν ἔχειν*.

(4) Of what number was the tragic Chorus composed at different periods? Show that the common reason assigned for diminishing that number is false.

(5) What were the principal duties of the Chorus? What were the advantages and disadvantages of its introduction in Tragedy?

(6) Explain the terms *περιπέτεια*, *ἀναγνώρισις*, and *πάθος*. Can any of them be appropriated to the Hecuba?

C. (1) Give a short analysis of the plot of the Hecuba.

(2) Where is the scene laid? Quote the passages on which you found your opinion.



(3) From what subjects chiefly were the best Tragedies composed, according to Aristotle?

(4) What is there peculiar in the manner in which Euripides opens his plays? Quote the passage of Aristophanes which refers to this point.

(5) What are the accounts given by Ovid and Virgil respecting the manner of Polydorus' death?

(6) Arrange in chronological order of their subjects, those plays of the three Tragedians now remaining, which refer to the Trojan war; and give an account of the plot of the Troades.

D. (1) In an Iambic senary what feet are admissible, and in what places? What are the rules laid down by Horace for this metre?

(2) What are the cæsura, the quasi-cæsura, and the pause? Give instances of each from the Hecuba.

(3) When is a system of anapests most perfect? What is the paræmiac, and why so called? What is the anapestic base? Explain the term *συνάφεια*: to what species of metre is it applied?

(4) In what metre was Tragedy originally written? whence did that metre derive its name? and by whom was it first used?

(5) Against what canons laid down by Porson do any of the following lines offend?

343. κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.

717. ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψάυομεν.

144. ἰδ' Ἀγαμέμνονος ἰκέτις γονάτων.

782. ξενίας τ' ἀριθμῶ τὰ πρῶτα τῶν ἐμῶν φίλων.

E. (1) What are the general laws of Greek accentuation?

(2) How are disyllabic prepositions accentuated when placed before, and when after, the nouns, which they govern? State the exceptions to the latter rule, and the reason for them.

(3) Why is the last syllable of the Attic futures *σημανῶ*, *ἐξε-λῶ* &c. circumflexed?

(4) Distinguish between enclitics and atonics. Write down the latter.

(5) How is *ἐστι* accentuated in different parts of a sentence?

(6) Give the difference of meaning made by the diacritic marks in the following words: *μαρίας* and *μινιάς*: *πείθω* and *πειθῶ*: *ποσὶν* and *πόσιν*: *εἶπε* and *εἰπέ*: *νεῶν* and *νέων*: *ὅρος* and *ὄρος*: *οἴκου* and *οὔκου*: *ἀλλὰ* and *ἄλλα*: *φῶς* and *φῶς*: *σῖγα* and *σίγα*: *ἰδοῦ* and *ἰδού*: *εἶργειν* and *εἰργεῖν*: *βίος* and *βιός*.



F. Mention the customs and historical facts to which the subsequent passages severally allude; and illustrate them by quotations from Greek or Latin authors:

(1) v. 147.

δεῖ σ' ἐπιδεῖν

τύμβον προπετῇ φοινισσομένην  
αἵματι παρθένον ἐκ χρυσοφόρου  
δειρῆς νασμῷ μελαναυγεί.

(2) 571. ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
φύλλοις ἔβαλλον.

(3) 874. τί δ'; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,

(4) καὶ Ἀῆμον ἄρδην ἀρσένων ἐξώκισαν;

(5) 1255. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

(6) 239. οἶσθ' ἥνικ' ἦλθες Ἰλίου κατάσκοπος; addressed to Ulysses.

G. Give the various readings and a translation of the following passages:

(1) 187. σφάζαι σ' Ἀργείων κοῖνα

ξυντείνει πρὸς τύμβον γυνώμα,  
Πηλεΐδα γέννα.

(2) 293. τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃς, τὸ σὸν  
πείσει.

(3) 317. καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν  
κεῖ σμικρὸν ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι.

(4) 1009. οὐπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην.

ἀλίμενόν τις ὥς  
ἐς ἄντλον ἐμπεσὼν  
λέχριος, ἐκπέσῃ  
φίλας καρδίας,  
ἀμέρσας βίοντον.

(5) Show the objection to, and correct, the following readings:

376. φέρει μὲν, ἀλγεῖ δ' αὐχέν' (for αὐχένι) ἐντιθεῖς ζυγόν.

578. τοιάδ' ἀμφί σῆς λέγον

παιδὸς θανούσης.

H. (1) Distinguish between χάριν and ἔνεκα: φαίνεται and δοκεῖ: τρίτος and τριταῖος: τάφος and ταφή: ἔλπις and δόξα: παρθένος, νύμφη, and γυνή: δουλεύω and δουλῶ: θεὸς and δαίμων: πόλις and ἄστυ: ξένος, φίλος, and ἑταῖρος.

(2) Derive and explain αἶδης, ἁλίστος, ἀκραφνής, αἰχμάλωτος, ἐρύπτομαι, and ἄνθρωπος.

(3) What is the full force of the prepositions in ὑπεξέπεμψε, ἐξαιτέομαι, ἀπαιτέω, προκόπτω, ἀντισηκῶ?

I. Explain and illustrate by quotations the following idiomatic expressions:

(1) νύμφην ἄνυμφον. (2) οἶσθ' οὖν ὃ δρᾶσιν; (3) οὐ γάρ

οἷα δεσπότας κετημένους. (4) παῦσα τυγχάνει. (5) τύχας θέ-  
θεν δέ' οἴκτου ἔχω. (6) ἀλλὰ τίς χρεια σ' ἐμοῦ; (7) οὐτος, τί  
πάσχεις; (8) ἔη, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.

Which of these forms have been imitated by the Latin poets?

K. (1) What is Dawes' canon respecting ὡς, ἵνα, ὅφρα etc. when they precede a subjunctive, and when an optative mood? Are there any violations of this canon in the Hecuba?

Are v. 26. καὶ κτανὼν, ἐς οἷδμ' ἄλως

μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη :

and v. 1130. μόνον δὲ σὺν τέκνοισι μ' εἰσάγει

δόμους, ἵν' ἄλλος μὴ τις εἰδείη τάδε,

to be considered as exceptions to the general rule?

(2) With what tenses is ἄν denoting conditionality joined?

Explain the force of the double ἄν in v. 359.

ἔπειτ' ἴσως ἄν δεσποτῶν ὤμων φρένας

τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται.

(3) What case do the following words respectively govern? μέφομαι, φθονέω, δεῖ, ἀκούω, τυγχάνω, μεθίημι, μεθιέμαι : περῶν and other verbs of motion : ἡγέομαι : ὀφλεῖν in Euripides, and in the Attic prose writers.

L. (1) If the final syllable of a word ending with a short vowel precede a word beginning with ρ, what is the quantity of that syllable?

(2) What is the quantity, in Homer and the Tragic writers, of the penult. of ὠρίων, κακίων, φίλος, λίαν, λύω, ἀνὴρ, ἴσος, and καλός?

(3) What is the quantity of the last syllable of Attic accusatives in α from nominatives in εῖς? Are there any exceptions to this rule in the Hecuba?

M. (1) Translate into Latin Hexameters, the following lines : τί γὰρ με δεῖ ἔην, ᾗ πατὴρ μὲν ἦν ἀναξ  
down to

τὴν Ἑκτορός τε, χατέρων πολλῶν κᾶσιν.

(2) And into Latin Lyrics:

πόννοι γὰρ, καὶ πόνων

down to

δαίμον ὄνυχά τιθεμένα σπαραγμοῖς.

## GREEK INDEX.

A.  
accus. sing. of nouns ending  
, by the rule of the Gramma-  
should be long, but is some-  
made short 870. The Dorians  
turn *ων* into *ων* in the 3rd  
sion 1053  
confounded 782  
with adj. 423. *ἡγγέλην*,  
ην 666  
*ἄγγος* and *τεῦχος* conf. 607.  
metaphorically 78  
945  
*διδῶν* conf. 1161  
ix. x. On the quant. of *ἀει*  
64. *ἀει ἐκαστοτε* 1167. The  
is forms of this word x. with  
ticiples it implies succession  
*ἐτὸς* ix  
ith gen. 425  
xxviii. *ἀθρήσαι* and *ἀθροῖσαι*  
795  
and *ἀθρήσαι* conf. 795  
r *ἀχλὺς* 1050  
cretic 1010. *ἐν Αἴδου* 418  
e *ἀει*  
899  
s 932  
δα 951  
θαι, *ῥῶσθαι* xxxvi  
σσω 31. active 1054  
os, *ἄταφος* 30  
2  
83  
1010  
struction of, 278. 394  
hen, 391. *ἀλλὰ—γὰρ* 712.  
μως 831  
, construction of, 481

*ἄλλος*. *ἄλλα*, *τάλλα* xxi  
*ἄλλοτε* understood 28  
*ἄλλως μάτην* 487  
*ἀμέγαρτα κακῶν* 191  
*ἀμείβειν*, *ἀμείβεσθαι* 1141  
*ἀμέρδω* 1010. 1012  
*ἔμμοιρος*, *ἔμμορος*, *ἔμοιρος*, *ἔμορος* xvi.  
421  
*ἀμπάμενος* 1083  
*ἐμπνέ* 463  
*ἀμφί* for *περί* 74  
*ἀμφίπληκτος* active 1117  
*ἀμφιτίθημι*. *ἀμφιθεῖς* *κάρα πέπλοις* 432  
*ἐν* repeated 730. omitted by transcri-  
bers 1095. immediately follow its  
verb xxiii. xxiv. interposed be-  
tween *οὐδὲ* and *εἰς* xxiv  
*ἀναμετρεῖσθαι* *κανόνιν* 600  
*ἀναπειθόμεθα* and *ἀναπεισθῶμεν* conf.  
xxxiv  
*ἀναρχία* 605  
*ἀνέρχομαι* 790  
*ἀνέχειν*. Double augment in this word  
xi. i. q. *τιμᾶν* 120  
*ἄνθρω* omitted by transcribers xxxix.  
*ἄνδρες* and *ἄνθρωποι* conf. *ibid.* *ἄνθρω*  
and *θυητὸς* conf. 852. *ἄνθρω* redun-  
dant 642  
*ἄνθρωποι* and *ἄρσενες* conf. 568  
*ἀνθρωποκτονεῖν* and *ἀνθρωποσφαγεῖν*  
conf. 260  
*ἀνίστημι* 492  
*ἀνόνητος* 754  
*ἀντίποινα* 1057  
*ἀντιστήκω*, *ἀντιστήκωσις* 57  
*ἄντλος* 1010  
*ἀνύειν* i. q. *φθάνειν* 924. *ἀνύειν*, *ἀνύ-*  
*τειν*, *ἀνύτειν* 1149  
*ἀνυμέναιος* 416  
*ἄνυμφος* 610  
*ἄνωγα*, *ἡνώγειν* xi

ἔξιδι τοὶ τιμὸς 309  
 ἔξωον, *homotone*, 319  
 ἔξως, with a gen. 976  
 ἐπαλλάσσω, construction of, 1179  
 ἐπαρθεὺς 610  
 ἐπειπεῖν 930  
 ἐπηγγέλλω, ἐπηγγέλλω 666  
 ἐπὶ and ἐντὶ conf. 659  
 ἐπὶβλεπτοί, ἦ, xiv  
 ἐπιστάμεμαι, *abominor*, 73  
 ἐπιστήναι, ἐπίστηνα 1258  
 ἐπισταθεὶς, ἐπιστάς, the attitude of consideration, 795  
 ἐπιστάζειν, ἐπιστάζεσθαι, *meminisse*, xiv  
 ἔπυν, ἔπτομαι 245  
 ἔπυν, ἦπυν 152  
 ἔρα, ἔρ' οὐ xvi. 733  
 ἐρέσσω and ταρέσσω conf. 1157  
 ἐργός. On the fem. of this word 147  
 ἐρσιτερά, ἐρσιτερά χεῖρ 1133  
 ἔρσημαι λάβω 1056  
 ἔρσητες and ἄνθρωποι conf. 568  
 ἐρσημῆς κακῶν 235. 681  
 ἐσυνάρτητος xliii  
 ἐσάρητος, ἐσάρημυκτος 958  
 ἐσάρημιν 914  
 ἐσγή. ἐσ' αὐγὰς 1136  
 εἶρα not εἶρα 444  
 εἰσὶς, *ipse*, ὁ αὐτὸς, *idem*, 295. αὐτὸς, *ibid.* αὐτὸν—*iv* xvi. *eis* τὰντὸν ἦκεις 736  
 ἐφαρκεῖσθαι τινά τι 285  
 ἐφικνοῦμαι with a fut. participle 1161  
 Ἐχαικός, Ἀχαικός 287  
 ἔχαριν χάριν 610  
 ἔκρος 435

## B.

βαίνειν. βῶ, στῶ. βὰς, στὰς etc. 1062  
 βαλὺς, meaning of, 88  
 βάρβαρος 865  
 βλή Ἡρακλεΐῃ—*δοπερ*—293  
 βλος understood 438. βλος and βλωτος conf. 1012. βλος and πότμος conf. 1253  
 βλ. Quantity of a vowel before these consonants 293  
 βλέπτος understood xvi  
 βλέπω for βῶ 311. βλέπειν ἐναντίον ἀνδρῶν or ἑνδρας 961  
 βοῖδιον, βοιδάριον xxxvi  
 βροτὸς and θνητὸς conf. 819

## Γ.

γὰρ and τοι conf. 604

γε cannot be the second syllable of a trisyllabic foot in a senarius, nor the first in a trochee, *x. etiam*, xxv 600. emphatic 770. 1257. after ἡ and ὅστις xxxiv. often omitted, particularly after οἶστος and ἴδε 1200  
 If it follows οὐ μὴν some other word must intervene 399. 1200  
 Similarly if it follows καὶ μὴν, καὶ and the like 1206. γε δῆτα 1161  
 βλ. γε μέντοι 598. γε τοι τι new occur together *ibid.* γέ τοι xxxi  
 γέ τοι δὴ xxxv. ὅς—γε 346. γε u se conf. *ibid.* 842. 1261  
 γείτων with a gen. and dat. 1126  
 γενεά and γέννα conf. 157  
 γέννα 189  
 γενναῖος, fem. 147  
 γεραῖος and γηρας conf. 274  
 γεραῖος 63  
 γενομαι κακῶν etc. 375. γέτω and γέμαι *ibid.*  
 γίγνεσθαι. κτείνας γένη, προδοὺς γέ 1161. γενέσθαι and γενέσθω co 876. γίγνεσθαι ἐσθλῶν 380. 420  
 γλ. γμ. γν. Quant. of a vowel before these letters 298  
 γοερὸν γοερῆς 82  
 γονάτων and γουνάτων conf. 740  
 γόος and νόμος conf. 679  
 γούνατα and γόνυα in use among Tragedians xli  
 γύας or γύας and πεδία conf. 453  
 γυμνός with a gen. 1138

## Δ.

δαλ and δέ conf. 1238  
 δαιμόνι' ἀνδρῶν xxxix  
 Δαναοί 133  
 δέ for ἀλλὰ xv. δέ and δὴ conf. 328. and δαλ 1238. δέ and τε 404. Position of the particle, in changing an address from one person to another 1269  
 δεῖ τινά τιμος 962. 1007  
 δεῖνός from δέος xiv  
 δέμας, forms a periphrasis 712  
 δεξιὰ, δεξιὰ χεῖρ 1133  
 δεσπότης, ἦ, 98  
 δέχεσθαι, δέχου, δέχῃ, δέχει conf. 41  
 δ. τινί τι 533  
 δὴ and δέ conf. 328. 601. peculiar use of δὴ 413  
 δεκτηριος καρδίας 235  
 δημοχριστός 131  
 δῆτά γε, γε δῆτα 1161. βλ.



erstood 963. δι' οἴκτου ἔχειν

ι, construction of, 586

xxvii

ἄλλως, διαπαντός ἀεὶ 487

κυμάτων 29

ειν. διέφθειρε, 596

διδάξας ἐξεδίδαξα xxv

ἔδωκεν, δέδωκεν, ἔθηκεν conf.

δίδωαι for ἔδωκεν 1116

ισθαί 369

όθης, Δικολιώδης, Διήφιος, Δι-

ι, xxvii

ιγο, 1144

ον xxvii

Dawes's canon respecting the  
city of a vowel before these  
nants 298

ἰ δοκοῦντες 295. δοκοῦν, δόξαν,

μένον etc. used absolutely 118.

πῶς δοκεῖ 1142

ιτος, δορυθ., 102

ιτος, δορικτητος 476

ερτium, 9

for δόλιος 134

ιδ δορί used by the Tragedians

ισθ' οὖν ὁ δρᾶσον 225. εὖ, κακῶς  
1160

650

ινη 253

ι, δύναντ' ἦν 1175

ι, ὀδύρεσθαι xix. 728

βίου 211

ινία, δυσχλαινία 240

## E.

of the verse 55

ν. xx. 1206

ι for σπεῦδω 505

οι redundant 195. 668. ἦμιν,

xxv. whether μ' can stand for

800. ἔγωγε and ἐγὼ σὲ conf.

μου and μοι conf. 603. ἡμᾶς

ἐμὲ conf. 1238

t η the Attic termination of the

nd person indic. pass. x

ι καὶ 784. for ἐπεὶ 1236. εἰ, εἰ

utinam, 824. εἰ equivalent to

ose 1210

ἴδης, ἴδης conf. 172

t of the verse 55. precedes an

rogation 313

δῶς 487

s εἴκοι, scilicet, 754

τι for ἔξεστι 234. εἰ βλέπουσα

662. οὐκέτ' εἰμι 677. οὐκ ἔσθ' ὅπως,

οὐκ ἔσθ' ὥς 1161. Whether a par-

ticiple of another verb in conjunction

with this is more elegant than that

verb by itself, *ibid.* ὦν is rarely

joined to another participle 358. ὦν

understood 782. 982. ὦν, ὅν liable

to be omitted, particularly after a

like termination, *ibid.* ἔστιν, ἔσται,

ἔστω conf. 888. ἔστιν ᾗ, ἴνα, ὅπου,

οὗ, ἔνθα, ὅπως, ὅτε, 845. εἰμι and

its compounds have a fut. signif.

401. εἰ δώσω 1161

εἰπεῖν. ἐπὶ παῖδ'—εἰ ζῇ 972

εἰργω χρῆσθαι 855

εἰς for κατὰ 1168

εἰσόδος, what part of the stage, xxviii

εἶτα μετὰ τοῦτο etc. xxv

ἐκ for μετὰ 903. 1142

ἐκβάλλειν δάκρυ 298

ἐκγονος and ἔγγονος conf. 941

ἐκδέχεσθαι τινί τι 533

ἐκδιδάσκειν. διδάξας ἐξεδίδαξα xxv

ἐκποδῶν τῷ δεινί, τοῦ δεινός 52

ἐκπράσσειν 513

ἐκπρεπής, εὐπρεπής, εὐτρεπής conf.

558

ἐκπτήσσειν 177

ἐκτῆκειν. ἐκτέτῃκα 433

ἐλεεινός, Ionic, ἐλεινός, Attic, xiii

ἐλευθέρως θνήσκειν 548

ἑλληγες, ἑλλαγες 138

ἐλπίς 674

ἐμπαλιν and τοῦμπαλιν xxi. 343

ἐμπίπτειν ἐς—1010

ἐνάλιος Attic, not εἰνάλιος 38

ἐνθνήσκω. ἐνθναεῖν 246

ἐνοπτρον, ἔσοπτρον 913

ἐξαιτέω 49

ἐξαλλάσσω 1043

ἐξέρχομαι εἰς ἄμειλλαν, ἔλεγχον 225

ἐξιστορεῖν τινά τι 236

ἐξουκίζειν, construction of, 875. 935

ἐπάρκεισις, ἐπάρκεια 746

ἐπάσσω πόδα 1054

ἐπεὶ τοι καὶ 1161. fin.

ἐπεῖτα μετὰ ταῦτα xxxv

ἐπέχω 686

ἐπί. τοῦπὶ σε, τὸ ἐπ' ἐμὲ 512. expresses

an object, aim, consequence, 643.

715. ἐπ' αἰσχροῖς 810

ἐπιβουλεύω with infin. 1161. ad fin.

ἐπίγειον, ἐπίγυον, ἐπιγύβαιον xxvii

ἐπιδέμμιος εὐνή 915

ἐπίξω 581

ἐπικρανον 782

- ἐπιλήθομαι 279  
ἐπιβροθέω 551  
ἐπισκῆπτω 828  
ἐπίσχ' 830. 883  
ἐπιτίμια, τὰ, 1069  
ἐπίφθονος 1167  
ἐπαφδὸς 1254  
ἐργάζομαι with two accus. 264. ἐργασ-  
ται act. and pass. *ibid.*  
ἐρεσθαί τινα τι 974  
ἐρέω. εἴρηται, a formula 236. εἰρήσεται  
for λεχθήσεται 813. with an accus.  
of the person and the adv. εὖ, κα-  
κῶς etc. 1160  
ἐρνος and πτόρθος 20  
ἐρχεσθαι ἐπὶ μείζον 380  
ἐρωτῶν τινα τι 974  
ἐς. Whether comic writers use it be-  
fore a vowel, or nouns compounded  
with it, as ἐσοδος, xxxviii  
ἐτοιμος without the substantive verb  
1161. *init.*  
ἐυγενής and νεαγενής conf. xiii  
εὐδαίμων and ἰσοδαίμων conf. xxi  
εὐδεῖν for παύεσθαι 656  
εὐνοί' ἀκαιρος xii  
εὐσπλος and ἑνοσπλος conf. 1072  
εὐπήχεις χεῖρες xxvi  
εὐπρεπής, ἐκπρεπής, εὐτρεπής conf.  
558  
Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον  
xxix  
εὐροος etc. 646  
εὐτεκνος. Form of the superl. 579  
εὐτρεπής, ἐκπρεπής, εὐπρεπής conf.  
579  
ἐχρῆν and χρῆν xi  
ἐχω for κατέχω 35. ἔχομαι with gen.  
398. ἔχειν σπουδὴν διὰ χειρὸς, 667.  
δι' οἴκτου 839. ἦλθεν ἔχων 980.  
ἔχω with a participle 999
- Z.  
Zeὺs ἰκέσιος 345. Διὸς ἐν φάει 700  
ζέω θυμῷ 1038. ζέω and βέω conf.  
*ibid.*  
ζόη, ζοὺς, ζωή 1090
- H.  
η and ν conf. 2  
ῆ and καὶ conf. 86. ῆ and ῆ 999. 1254.  
ῆ οὐ always form a crasis 1077  
ῆβάω, ῆβάσκω xxiii  
ῆδε used by tragic writers 323  
ῆθος, ellipse of, 1111  
ῆκω, *adsum*, 1. with an accus. of the  
place 920. with a fut. part. 719  
ῆμιδιπλοῖδιον xxxvi  
ῆμος 903  
ῆν whether construed with the optat.  
599. understood 1010  
ῆπου, I suppose, 763  
ῆς, by what abbreviation expressed,  
1161  
ῆσμεν, ῆστε, ῆσαν 1094  
ῆσυχος and ῆσύχως conf. 1091  
ῆτων not used by tragic writers 8  
ῆχῶ, πέτρας ὀρέας παῖς 1092
- Θ.  
θάρσει parenthetical 863  
θάσσω for μένω 35  
θαυμάζω, *colo*, *honoro*, 329  
θέλω 745. θέλων τε καὶ θέλων 564  
θεός, θεοὶ without the article 944. θεός,  
θεὰ 356. θεοὺς ἡγείσθαι 788. θεοὶ a  
monosyllable 944  
θεράπαινα, θεράπνη 480  
θῆλυς σπορά, ἐέρη 653  
θηροφόνος, θηροφόνῃ xv  
θνήσκω. τέθνηκα, πρὶν θανεῖν 431  
θνητὸς and βροτὸς conf. 819. θνητὸς  
and ἀνὴρ 852  
θρήνος. ὀδυρμάτων θρήνοι, θρήνων ὀδυρ-  
μῶ 295  
Θρηξί, Θραξί 428  
θυμός, τὸ θυμούμενον for ὁ θυμὸς 299
- I.  
ι at what period subscribed, ix. 2  
ἱαμα unknown to the old tragic writers  
xv  
ἰδομαι, ἱατρός, quantity of, ix  
ἰβ and ἰσο conf. xxi  
ἰδεῖν and ἰδεω conf. 1161. *init.*  
ἱμῖ. ἱης, ἱεῖς xx  
ἰκέσιος Zeὺς 345  
ἰκετεύω τινα τινος, πρὸς being under-  
stood 740  
Ἰλῖα Ἀθῶνα 994  
ἱνα with indic. 806  
Ἰόνιος, quantity of, xvii  
ἱππική, μουσική, without the article  
782. *init.*  
ἵσμεν and ἥσμεν conf. 1094  
ἰσοδαίμων, ἰσόθεος xxi  
ἰσος quant. of, xvii  
ἰσάνα. ἔστησεν 522. σῶ and βῶ,  
στὰς and βὰς etc. 1062  
ἶχνος, *pes*, *planta pedis*, 1042  
—ίων, quant. of comparatives in, 308

Κ.  
 ι, καθεῦδεν, καθῆσθαι. On  
 gment of these verbs, xi  
 d κατθεις, 559  
 hat case ι is subscribed, when  
 ms a crasis ix. καλ and ἡ conf.  
 and κει 782. *fin.* καὶ μὴν 216.  
 lows πῶς, τίς, etc. 513. καίτοι  
 1206. καί—γε 1257. καί—τε  
 , καὶ before a pronoun xxvii.  
 d δε cannot stand in the same  
 1261  
 eated 233  
 ἐκλῆμαι for εἰμι 478. κεκλῆ-  
 523. ὄνομα κεκλήσεται 1253  
 with a superl. 618  
 es ὥλεναι xxvi  
 ant. of, 442. καλῆ, meaning  
 37  
 and κρύπτω conf. 896  
 r καλὸν 720  
 37  
 1126  
 ix  
 ἀνόνι μετρεῖν etc. 600  
 as, κρῖτα 432. forms a peri-  
 s 670  
 antity of, 1161  
 ἔχων 1205  
 τι, ix  
 lterstood 111. 356. 862. κατ'  
 374. καθ' ἡμέραν, κατ' ἡμῶν,  
 ρμαι, μετακλᾶσμαι 214  
 w for the middle 906  
 ἀνδρῶν 707  
 ϑαί, construction of, 679  
 ῶ δάκρυ τινὸς 748  
 , whether a barbarism, 830  
 w 129  
 ναι, how applied, 559. κατθεις  
 thels *ibid.*  
 ,χος, ἡ, 988  
 καίω ix  
 s, quantity of, xl.  
 cal conf. 782  
 κειτο for ἦν 16  
 γεφάναν κέκαρσαι πύργων 898  
 Doric, 868  
 ὀκέλλειν 728. 1040  
 d its compounds xiv  
 r ὄφασμα 1135  
 for ἔχω 516  
 , quantity of the final syllable  
 accus. 870  
 κεῖθος, 1

κεῖθω. κέκευθα 868  
 κηλῖς 900  
 κηρύσσειν, το ἵπποκε, 145. κηρύξαι, κη-  
 ρύξαι 528. 1030  
 κίδνασθαι, σκίδνασθαι 904  
 κινεῖν πόδα 928. 1006  
 κλαῖειν, not κλαίειν, ix  
 κλεινός, from κλέος, xiv  
 κλῶν and βλῶν conf. 953  
 κοιμίζω, to kill, κοιμῶμαι, to die 472  
 κοινὸν for ἀμφοτέρων 637  
 Κοιογενῆς 728  
 κοίτη, for dead bodies, 1067  
 κόμαι and κόραι 825  
 κόνης, strewed upon the head in grief,  
 494  
 κόπης, rhetor, 131  
 κοῦρας and κόρος xli  
 κραίνω. κραβεις, κρανθεις, κυρθεις conf.  
 219  
 κρατούμενος and νικώμενος conf. 332  
 κρέας, compounds of, xiv  
 κρείσσω πυρὸς 606  
 κρύπτειν τινά τι 568  
 κρύφιος and κρυφίως conf. 979  
 Κυπρογένεια, quantity of, xl  
 κυρέω, κυρώ, κύρω 219. κυρῶ νιν 691

## Λ.

λαγχάνειν. λαχεῖν γέρας, λαβεῖν γ.,  
 41. with an accus. 51  
 Λαέρτης, Λαέρτιος, Λάρτιος 402  
 λαιμότομος, λαιμοτόμητος, λαιμόμμη-  
 τος 206  
 λακέω. λέλακα, quantity of, 672. ξῶ-  
 σαν λέλακας, *de tiva*, *ibid.*  
 Λάκων, Λάκαινα 647  
 λαμβάνειν. λαβεῖν γέρας, λαχεῖν γέ-  
 ras, distinction between, 41. λα-  
 βῶν χερὸς 521  
 λέγειν. The Attics never say λέγομαι  
 for λέγω 293. λέζεται passive,  
*ibid.* τί λέξεις; 509. ἐμαυτὴν γὰρ  
 λέγω, I mean myself, 724  
 λεηλατέω 1125  
 λέκτρον. κοίτης λέκτρον, λέκτρον  
 κοίται 298  
 λέχος εὐνήs 298  
 λῆμα applied to persons 655. ellipse  
 of 1111  
 λι and μ, λι and ν conf. 1161  
 λιάζω, λιάζομαι 97  
 λίαν, quantity of, ix  
 λιτότης, a figure, 1260  
 λόγος and δόλος conf. 1128  
 λουτρὸν, λούτρον 768



λυ and μ conf. 1161  
 λύω, quant. of, 438. λύσαι πόδα 1006.  
 λύομαι μέλη 348  
 λάβη, λάβα 1056

## M.

μ, λι, λυ conf. 1161. μ and ν 369  
 μ' whether put for μοι 800  
 μάζος and μαστός conf. 141  
 μάλα with verbs xxxviii  
 μάλλον with a compar. 377  
 μάντις. δ Θρηξί μ. 1249  
 μάτερ and μήτερ conf. 372  
 μέγιστον with a superl. 618  
 μεθίνααι, μεθίσθαι 400. μεθείσαν and  
 μεθεί' ἄν conf. xxiv  
 μεϊζόνας, μεϊόνως 1103  
 μέλαθρον, an astrological term, 1084  
 μέλεος with the gen. 425. ὦ μέλε xiv.  
 1161  
 μέμνημαι with a part. 244  
 μεμπτός active 1117  
 μέφομαι, minus *validum existimo*,  
 873  
 μέντοι. γε μέντοι 598  
 μέρος understood 856  
 μετακλάομαι and κατακλάομαι 214  
 μεταστέλλειν and μεταστέλλειν conf.  
 507  
 μετρεῖν κανόνι 600  
 μετωποσώφρονα πρόσωπα xxvi  
 μή, with substantives, 12. Construc-  
 tion of, with the imper. and sub-  
 junct. 959. 1022. 1166. Whether  
 the Attics elide ο after μή 728. μή  
 σύ γε 408. μή οὐ always form a  
 crasis 1077  
 μήτε understood 373  
 μηδ' εἰς, μηδ' ἐν, the Attic method of  
 writing, xxv  
 μονόπεπλος, Δωρίς ὡς κόρα 921  
 μόνον, ellipse of, 1103  
 μόνος and μόνος xli  
 μόργνυμι, ὁμόργνυμι xix. 728  
 μόρος, mors, 1252  
 μόσχος applied to a female 141. 205  
 μόνος and μόνος xli  
 μουσική without the article 782  
 μυρίος 604

## N.

ν and η conf. 2. ν and λι 1161. ν and  
 μ 369. easily omitted in Mss. 332  
 ναύτης adj. 909  
 νεαγενής and εὐγενής conf. xiii  
 νεκρός, cadaver, 665

Νεοπτόλεμος, its place in a senarius,  
 xvii  
 νέος. τι νέον, some calamity, 81  
 νέφος Ἑλλήνων 896  
 νικάμενος and κρατούμενος conf. 332  
 νιν elegantly redundant xvi  
 νοίδιον, νοίδιον xxxvi  
 νόμος and γόος conf. 679. νόμος ὁ τῶν  
 τῶν βασιλεὺς 787  
 νῦν and πρόσθε opposed 60  
 νῶ, whether an enclitic, xliii

## Ξ.

ξείνος and ξένος xlii. ξένος and φίλος  
 conf. 782  
 ξυγγνωστά for ξυγγνωστὸν 1089  
 ξυγκλείω. ξυγκεκλεισμένη πέταλος  
 485  
 ξυμπίτνω 1013  
 ξὺν 115

## O.

ο whether elided after μή or οὐ 728  
 ὁ, ἡ, τό. The article erased as use-  
 less 60. 451. 944. omitted before  
 the infin. 214. οἱ ἄνθρωποι 334. ὁ  
 for ὅς 632  
 ὅδε and οὗτος conf. xxviii. ὅδε for ὅδε  
 or δεῦρο 53. 811  
 ὁδὸς βουλευμάτων 732  
 ὀδύρεσθαι, δύρεσθαι xix. 728  
 ὄξος, ramus, 122  
 οἶδα κεκτημένος 997  
 οἷζος, οἰστός, οἷς, etc. are written  
 without diæresis by the Attics xv.  
 936  
 —οιο,—οι', the Ionic gen. 465  
 οἶός τε without εἰμι 1161  
 οἶπερ and οὐπερ 1062  
 οἶσθ' οὖν ὃ δρᾶσαν etc. 225  
 ὀκέλλειν and κέλλειν 728  
 ὁμαρτή, ὁμαρτή 827  
 ὁμόργνυμι and μόργνυμι xix. 728  
 ὄνασθαι with a gen. 983  
 ὄνειρος, νυκτὸς παῖς 70  
 ὄνομα and ὄμμα 435. τοῦνομα and ὄ-  
 μα xii. 381  
 ὄπη and ὄποι i. q. ἐκέλευε ὄποι 1062.  
 ὄπη excluded from Attic writers  
 1062  
 ὄπως, ut, construction of, 1141. ὄπως.  
 ὄπως μή, ὄπως ἂν, construction of,  
 398. ὄπως and ὡς conf. 1161  
 ὄρα. ὄρα understood 398  
 ὄρειβάτης, ὄριβάτης 204  
 ὄρδος applied to the eyes 958



or used by the Tragedians for

ω with an accus. 51. with a  
ciple 782. whether it can be  
for εἰμι, *ibid.*

ποῦς, τυφλῇ χεὶρ 1032. τυφλὸν  
ος 1050

is a proper name 774

# Τ.

quantity of, xi

υπὸ 6

υ. *ultra*, 53. 659. construction

3. ὑπὲρ and ἀπὸ conf. 659

ἄλυν and ὑπερφέρειν conf. 268

h gen. and accus. 146. ὑπὸ and  
conf. 762

πομαι with dat. and accus. 208

ς, ὑπόπτως, active 1117

ν πρότερον, example of, 750

# Φ.

ρατον ἔρεβος 1050

φαναῖν, φανοῖν 842

darkness, 1050. φάος and φῶς

. 662. 1161. εἶναι ἐν φάει 1196

φᾶρος 1064

ὕτ ἀγγέλλω 163. φέρομαι 308.

ιν, to plunder, 792

it of the verse 55. senses of,

1

ρῆς, not φῆς, 252

τινός τινα 238

289

ος, fem. of this word, xv

φίλ' ἀνδρῶν xxxix. φίλος, φίλιος

921

and φόνος conf. 241

, quantity of the final syllable of

accus. 870

and φόβος conf. 241

ἐφράσθη active 544

ς, φροῖμιον 159

πεφυκέναι, for εἶναι 332

φῶς and φᾶος conf. 662. 1161

# Χ.

χ and σχ conf. xi

χαίρεσθαι 426

χαίρω, play upon the word, 427

χαλάω 403

χαλινωτήρια 537

χαρακτήρ 379

χαροποιός and χοροποιός conf. 906

χείρ. διὰ χειρός, χειρῶν 667. χεὶρ ἀρι-

στερά, δεξιὰ, 1133

Χερβονήσιος, Χερσονήσιος 8

χθών, μήτηρ ὕναιων, 70

χόλος, dative after, 1101

χρεῖα, χρεῖω, χρεῶ, with an accus.  
of the person and gen. of the thing,

962

χρέος σὺν etc. 880. 963

χρῆμα. τί χρῆμα; 963

χρῆ, χρῆν, distinguished 265. fieri

potest 371. χρῆ for ἐχρῆν 627. χρῆ

τινά τινος 962

χρῆν, ἐχρῆν xi. χρῆν for χρῆναι 200

χρυσόφορος παρθένος 150

χρώννυμι. κηλιδ' οἰκτροτάταν πείχρωσαι  
900

# Ψ.

ψῆφος κρανθεῖσα, κυρωθεῖσα 219

ψυχή. Ἐλένου ψυχῇ, a periphrasis, 86

# Ω.

ᾠδε and οὔτω conf. xxvii

ᾠδῶν 1084

ᾠς. ᾠς—γε 346. ᾠς and ὅπως conf.

1161. ᾠς for εἰς 979

ᾠσπερ and ᾠστε conf. xxiii

ᾠστε in the commencement of a sena-

rius x. frequent in conclusions xxxiv.

ᾠστε and ᾠσπερ conf. xxiii. redun-

dant 842. understood before the

infin. 855. 1059

ὠντός 295

## ENGLISH INDEX.

- A.
- Accentuation, method of, in *χρησ'*, *δελ'*, etc. 768. 1171. in *κηρύξαι*, and *κηρύξει* 528
- Accusative, doubled frequently in Attic poets 800. for gen. 51. 679. Verbs which take two accus. 254. 285. 568. 974. 1187. Accus. after *λέγω* etc. 672. 724. after verbs pass. 898
- Active and middle voices distinguished 375. 400. active for the middle 906
- Adjectives, all compounded and ending in *ος* were of three genders among the most ancient Greeks vi. Adjectives and adverbs conf. 979. Adj. with their subst. in the gen. 191. in an active sense followed by the gen. 235. 681. masc. adj. with a fem. noun 653. neut. adj. for fem. subst. 1111
- Admiror* compared with *θαυμάζω* 329
- Adverbs and adjectives conf. 548. 979. 1091. adverbs with *εἰμὶ* and *γίγνομαι* 530. adv. for an adj. 720. Relative adv. after *εἰμὶ* 845. adv. construed as the corresponding adj. 976
- Æschines, his incorrect pronunciation of some passages l. referred to 358
- Æschylus corrected xiii. xiv. xv. xx. xxi. xxvi. 719. 728. 1161. p. 91
- Alexander Rhetor 280
- Anachronism 133
- Anatapodoton, instance of 1161
- Anapests. Not admitted in the even places of senarii xi. nor into the third and fifth xiii. sq. Exceptions to this rule xvi. Whether it can follow a dactyl in anapestic verse xxxii. xxxvi. Anapæsticus Aristophanicus xxxiii
- Anastrophe 748
- Antistrophe, agreement with the Strophe xi
- Aorista 1. and 2. pass. 335. 878. aor. pass. for middle 544. aor. has the force of *solet* 596
- Apposition 1150
- Aristophanes emended xi. xxix. xxiv. xxxv. xxxvi. xxxvii. xxxviii. xxxix. 204. 782. p. 62. 979. 1141. 1161
- Article, cannot end the fourth foot of a tragic trochaic xxx. nor of the Aristophanic anapestic xxxv. Often improperly thrust into chorusses 451. omitted with the infin. 214. for pron. rel. 632. with *ἐπικύχ*, *μυσική* 782. p. 59
- Aspirate, represents the article 295
- Attic forms 31. 38. 78. 147. 253. 287. 293. 392. 728. 746. 924. 936. 1094. Attic constructions 397. 750. 972
- Attraction 51
- Augment, whether neglected by the Tragic writers x. 578. 1176. Doubled xi
- B.
- Bacchæ, the most corrupt of the plays of Euripides x
- Bacchus, oracle of, in Thrace 1247
- Brunck silently adopts the conjectures of others 459
- C.
- Cadaver* compared with *πρόσμα* 692
- Cæsuras xviii. 1141
- Ceremonies at the death of a person 430. 611
- Chersonese, afforded subsistence to the Greeks in the Trojan war 1126

systems xl  
translated by Tweddell p. 70  
is Patiens, a sacred drama,  
sins few allusions to the Hecul

1. 22. 109. 774. 804  
dlocution, rule observed by the  
eks in, 293

an imitates Lucan 958  
writers, a frequent joke in,  
viii

ratives in *ων*, quant. of, 308.  
p. and superlatives conf. 1206.

parative after *μᾶλλον* 377  
und, preferable to a simple  
l in opposition to a comp. 435.  
ther the Tragedians allow the  
ion of compounds at the end  
verse 719

ective. Whether *χαίρωσιν* can  
d for *χαίροειν*, or *χαίροειν ἄν*, or  
*όντων* 426. After a verb of  
past time 27. after prohibitions  
*μή* 959. for the fut. 1022  
ction, omitted by transcribers

action, similar one noticed  
tions of the text, mischief oc-  
med by the most trifling, 1141.  
)

ema, origin of the name, 1247

#### D.

, inadmissible in the fifth foot  
tragic senarius xiii. in trochaics  
1161. p. 92. Position of, in  
Aristophanic anapestic xxxii.  
v

us 426  
after *δέχομαι* 533. for gen. 727.  
*χόλον* 1101. signifies in con-  
ence of 1165

lays down canons too hastily  
His canon, respecting the  
tity of a vowel preceding the  
onants βλ, γλ, γμ, γν, δμ, δν,  
pecting the use of the masc.  
female speaking of herself in  
plur. 509. respecting the opt.  
subj. moods 1120

compared with *ὀφλισκάνω*

thenes 1

re and *καταθεῖναι* compared

*Despus* compared with *ἀποπτέω* 1258  
Dialects. Licences of the Tragedians  
in their use of, xl

Diminutives, Attic method of writing,  
xxxvi

Diphthong, short before a vowel in  
anapestics xxxii. xl

Dithyrambics xl

Doric dialect, use of, in the Trage-  
dians xli. 100. 372. 1053. Doric  
forms in use among the Attics 1180

#### E.

Elision. Whether a long vowel can  
be elided xiv. 870. The Attics elide  
no vowel but *ε* in the beginning of  
a word 1231

Ellipse of pronouns rather uncommon  
502. One suggested by Porson,  
objected to, 1010. of *ἐλλοτε* 28. of  
*μοῖρα* or *τύχη* 43. of *μήτε* 373. of  
*δρα* 398. of *δδς* 410. of *βλος* 438.  
of *ἐκαστος* and *ἡμέρα* 626. of *βοῦ-*  
*λημα* 655. of *πρὸς* 740. of *εἶναι*  
788. 982. of *μέρος* 856. of *κατὰ*  
862. 1144. of *διὰ* 963. of *ἦν* or  
*ἔταν* 1010. of *ἔσπε* 1059. of *μό-*  
*νον* 1103. of *ἦβος* or *λήμα* 1111.  
frequent before *γάρ* 1251

Enallage 298. 432. 481. 875. 1179

Ennius 748. 816

Epithet doubled 425

Euripides, rather careless in repeating  
words 600. Part of his play, the  
Iphigenia in Aulis, spurious xiii.  
xx. alluded to by Aristophanes 485.  
897. 1257. emended xi. xiii. xvii.  
xx. xxiii. xxiv. xxv. xxvii. xxxi.  
xxxvi. 146. 398. 533. 568. 666.  
719. 728. 782. p. 62. 1010. 1053.  
1062

Eustathius suppresses the names of  
authors 1161

#### F.

*Fero* and *φέρω* compared 792

Fut. for the conj. after *ἔπος* 398. for  
the sing. 509. fut. middle has ge-  
nerally a passive signif. 813

#### G.

Genitive. Whether the Dorians form  
the gen. plur. of the 3d decl. in *ων*  
1053. after adj. in an active sense  
235. *ἄλις* is never followed by a  
gen. in Hom. 278. Gen. after *λαν-*



*δάνω*, &c. 279. after *είναι*, *γίγνεσθαι* 380. implies a part 398. 608. after the verbs to take, seize, &c. 521. expresses the cause 655. after verbs to cease, &c. 905. signifies with respect to, on account of 948. after verbs of place 1048. after words signifying want 1138. to deliver 1179

Gender, the masculine, used by a female, Dawes's canon respecting, 509

*Gusto* and *γετομαί* compared 375

## H.

*Hasta* for *diadema* 6

Hecuba, who was her father, 3. prophecy respecting, 1247

Hendecasyllables 453

Herodotus xxvii. 782. p. 60

Hiatus xxxii. 411. 465. 566. 1161

Homer, differs from Eurip. 3. Townley's Ms. of, 131. references to, 20. 109. 150. 293. 358. 499. 533. 559

## I.

Iambics. Rules observed by the old writers of, xii

Imper. for the fut. 225. rarely used with *μή* 1166

Infinitive not governed by a verb 356. for the imper. 410. after verbs to fear 756. to prohibit, deny, &c. 855

*Invidio* and *φθονέω* compared 238

Ionic forms introduced from Homer into the Attic poets by copyists xiv. xli. Ionic forms in the Tragedians xli

Iota, subscription of, 2. its ascription the cause of error, *ibid.* added to dat. and infin. by some grammarians, omitted by others, x. Mss. no authority on such points 481. Not to be subscribed in *φῆς* 252

Iphig. in Aul. interpolated xx

*Juvenca*, *Juvenicus* and *μόσχος* compared 205

## L.

Lacedæmonian virgins, dress of, 921

Line, drawn over a vowel, denotes *ν*, over a consonant, *α*, 1169

Letters for numerals xv. xl

## M.

*Memini cum*, *μémνημαι* &c. 109

Metre, tragic and comic, distinction between, xxxii

Mute before a liquid, quantity of, xl  
*Muto* and *ἀλλάσσω* compared 481

## N.

Neuter plural with a verb plural 888.

1141. neuter verbs followed by accusatives 526. 1054. adj. in the neuter plural for the sing. 1089

Names, proper, licences in favor of, in iambic and trochaic verse, xvi. xxx

Night, the mother of dreams 70

Nominative for the vocat. 532. for accus. 957

## O.

Omissions of words by transcribers which they think not required by the sense 1030. 1161

Optative for the conjunctive 10. 704

Orion, quant. of, 1084

Oxymoron 564. 610

## P.

Participle after *μémνημαι* &c. 244. In a sentence consisting of two members, if a participle occurs in the first, a corresponding one is required in the second, 782. Whether a verb and a participle are more elegant than two verbs united by a conjunction 1141. 1161. Participle singular with a verb plur. xxvii. Participles for adjectives 295. for substant. 299. *ὄν* with another participle 358. A fut. part. after verbs signifying to come or go, &c. 577. 1161. Participles used absolutely 118. 504. with *ἔχω* 999. after verbs which express continuance 1205

Particles. The metre frequently suffers from their addition, alteration, or omission 625

Passive voice. The second person of the pres. and fut. indic. ends in *α*. Verbs pass. with an accus. 111. Perf. pass. for middle 789

Patriotism of the Greeks 281

Pause, rule respecting, xxi. violation of, 717

Penultima, applied to a disyllable 1164



**Periphrasis** 86. 617. 670. 712. 1092

**Pes** and *ποῖς* belonging to a ship 1006

**Pindar** xv. xxi. 782. p. 59. 1053

**Pleonasm**s xxxv. 230. 298. 487. 642. 833

**Plural**. A verb plural may be used, whether two singular nouns are connected or disjoined 86. with a neuter plur. 828. 1141. Plur. for sing. 262. 265. 403. 1150. A plur. adj. agrees with a noun collective in the sing. 83

**Poets**, licence to be conceded to them 31. 782. p. 62. Citations from them in prose writers ought to be kept distinct 958

**Portus**, Æm. 1166

**Positive** for superl. 707

**Possum** and *τολμῶ* compared 1205

**Preposition** cannot terminate the fourth foot of a trochaic xxx. nor constitute the cæsure of the Aristophanic anapestic xxxv. put only once, though belonging to two nouns 143. omitted after *ἤκω* 920

**Present**, signifies *solere* 294. for the perf. 1. for the fut. 401. for the aor. 641. 1116

**Pronoun** to be referred to a subst. not preceding, but to be supplied from a cognate adj. 23. Ellipse of, 502. Often omitted and inserted by copyists 1167. Accentuation of 579. Redundant vii. Possessive pronouns equivalent in signification to the gen. of the personal pronouns 430. In addressing a person, the name stands first, then the pronoun, next the particle *δὲ*, 1269

**Pullus** and *πᾶλος* metaphorically 141

**Purple**, the dress of kings 1136

Q.

**Quasi-cæsure** xix

**Quisquis** compared with *δοῖς* 359

R.

**Ramus** and *ῥῶς* metaphorically 122

**Rectum lumen**, *os*, compared with the Greek *ὀρθαὶ κόραι*, *ὀρθὰ ὄμματα* 958

**Relative** differs in number from the antecedent 359

**Repetitions** in Eurip. 233. 362. 600

**Rhesus**, not a play of Eurip. xxxvi

S.

**Scholiasts**, authority of, in arranging chorusses xl

**Semper** compared with *ἀεὶ* 1164

**Senarius**, feet admissible in, xii. The Tragedians never constitute it so, that the third and fourth feet make one word xix

**Si** for *utinam* 824

**Sigmatismus** 1275

**Singular** for the plur. 359

**Sophocles** xv. xvi. xx. xxiii. xxv. xxvi. xxviii. 298. 533. 598. 618. 782. p. 61. 888. 1030. 1062

**Stobæus**, his margin often wrong in proper names xiii

**Substantive**, contained in a preceding adj. 22. inserted in one member of a sentence, when belonging to the preceding 1030. for an adj. 134

**Superlatives** and comparatives conf. 1206. superl. substituted for posit. xxxix. After *μέγιστον*, *πλείστον* 618

**Systems**, choric, xl. illegitimate system 215

T.

**Tandem** compared with *πὸρὲ* 85

**Tenses** interchanged by the Tragedians 21

**Terra**, the mother of dreams 70

**Tetrameter catalectic**, comic xx. trochaic xxviii

**Theocritus** 1030. 1053

**Thracians**, character of, 1229

**Tragic writers**, peculiarities of, S. 23. 100. 228. 298. 335. 728

**Transition** from one person to another in an address 1179. 1261. 1269

**Transposition**, in construction 1030. the safest method of correction xl

**Trochaic metre**, tragic xxix. comic xxxi

V.

**Verbals** in an active sense 1117

**Vestigium** for *pes* 1042

**Virgil**, differs from Eurip. 25. 37

**Virgins** anciently wore a profusion of gold 150

**Vowel**. A long vowel made short before a vowel in anapestics xxxii. cannot be elided 870

# INDEX AUCTORUM.

## A.

Æschines Orator 358  
 Æschylus.  
   Agamemnon xiii. xiv. xx  
   Choëphoræ xiii. xiv. xxii. 263  
   Eumenides xiii. xv  
   Persæ xix. xx. xxi. xxv. 728  
   Prometheus xi. xiii. xxii. xxiii.  
     xxxiii. 460. 719. 782  
   Septem adv. Thebas 476  
   Supplices xiii. xv. xx. xxi. xxvi.  
     xxvii  
   Fragmenta xiii. xv  
 Alexander Rhetor 280  
 Alexis x. 1141  
 Ammonius Grammaticus xxxvi  
 Antiphanes 398. 598  
 Apostolius xii  
 Arcestratus 2  
 Archilochus 1090  
 Aripbro xxi  
 Aristophanes.  
   Acharnenses xix. xxxv. 309. 1141.  
     1161  
   Aves xxxiv. xxxviii. 204. 1141.  
     1166  
   Ecclesiazusæ xxxix. xl. 782. 979.  
     1141  
   Equites xxxi. xxxv. xl. Add. 1161  
   Lysistrata xxvii. xl. 1166  
   Nubes xxvii. xxxii. xxxiv. xxxv.  
     xxvi. xxxvii. xxxix. xl. 169.  
     1161. 1167. 1206.  
   Pax xxxiii. xxxvii. 309. 1010. 1141.  
     1161  
   Plutus xx. xl. 1141. 1161. 1171  
   Ranæ xiv. xv. xxix. xxxv. 70.  
     782. 1030  
   Thesmophorizusæ xxxviii. 1010.  
     1161

Vespæ xxix. xxxiii. xxxiv. xxv.  
   xxxvi. xl. 782. 1161  
 Fragmenta xxxvi. 1161. 1238  
 Arrianus 762. 852  
 Astydarnas 533  
 Athenæus x. xi. xv. xx. xxi. xxx.  
   xxxi. 1. 2. 782. 1141. 1161

## C.

Castorio xx  
 Christi patientis conditor 1  
 Cicero 1. 22. 109. 774. 804  
 Claudianus 958  
 Cleanthes 946  
 Clemens Alexandrinus 533. 782  
 Comicus ignotus apud Plutarchum  
   xxx. 782  
 Cornutus 1161  
 Cratinus xxxix. 782

## D.

Demosthenes 1. 358  
 Diodorus Siculus 782  
 Diogenianus xii  
 Dionysius Athenæi 782  
   Halicarnassensis 109

## E.

Empedocles 958  
 Ennius 748. 816  
 Epicharmus xxv. 1161  
 Epictetus 346  
 Epigoni xl  
 Epigrammata Græca 141. 1015  
 Eudocia 1161  
 Eupolis xxv. 1175  
 Euripides.  
   Alcestis xxiv. 1062  
   Andromache xxvi. 508. 728. 782  
   Bacchæ xxxvi. 399  
   Electra xvii. xxv. 298. 788. 870

- uba x. xii. xv. xvi. xvii. xix.  
 xi. xxvii. 705. 800. 1161. 1236  
 ena xvii. xxxi. 1053. 1262  
 aclidæ xxi  
 cules Furens xvii. xxiv  
 polytus xxiv. 146  
 xxviii  
 genia Aulidensis xlii. xvii. xx.  
 xiv. xxvi. xxvii. xxxi. 31. 888.  
 166  
 genia Taurica xxvii. 666. 876.  
 62  
 lea xxiv. 241. 268. 298. 728.  
 32  
 tes xxvii. 413. 719. 1161  
 nisse xxiv. 710. 890. 1141.  
 36  
 sus xxvii  
 olices xx. xxvii. 13. 460. 762  
 des xxi. 298. 398. 876. 1050  
 menta xlii. xxxiii. 268. 533. 787.  
 10. 1247  
 as 1161  
 ius xi. 421. 782
- G.
- s xlii. 1167  
 ius Corinth. 296  
 do-, Christi Patientis auctor 1
- H.
- ratio 1175  
 stio 719  
 s Schol. in Platonem 495  
 pus xi. xxxi  
 s 1090  
 nus Grammaticus 1161  
 tus xxvii. 358. 713  
 ius xlii. 155  
 is xiv. 109. 150. 293. 358. 499.  
 559
- I.
- 1161  
 58  
 s 22  
 s 38  
 is 287
- L.
- s 958  
 s 1  
 ron 131. 1033  
 ronides 150
- M.
- Macho 1161  
 Macrobius 782  
 Menander x. 225
- N.
- Neophro 728  
 Nonius 748. 816
- P.
- Pacuvius 22. 804  
 Pausanias 705. 782  
 Philemon 1141  
 Philostratus 1161  
 Pindarus xv. xxi. 782. 1053  
 Plato xi. xxi. 782. 1141. 1161  
 Plautus 744  
 Plutarchus xlii. xxi. xxxi. 533. 958.  
 1247  
 Poeta incertus apud Ciceronem 1  
 Schol. Hom. 1161  
 Pollux xiv. xlii. 1238
- Q.
- Quintilianus 804
- S.
- Scholiastes Arati 32  
 Aristophanis 782  
 Euripidis xii. 70. 147  
 Homeri tum editus tum ineditus  
 131. 533. 598. 600. 1161. 1236  
 Platonis 1141  
 Sophoclis vi. xii. 816  
 Thucydidis. V. Ind. Græc. s. v.  
 Λεωφίλος  
 Sextus Empiricus xxi  
 Simonides 1010  
 Sophocles.  
 Ajax xlii. xv. xvii. xix. xx. xxvi.  
 41. 161. 254. 782. 816. 842.  
 1062. 1161. 1206  
 Antigone 298. 618  
 Electra xlii. xxv. 533. 782. 1167  
 Œdipus Coloneus xi. xx. xlii. xxv.  
 xxvi. 293. 618  
 Œdipus Tyrannus xlii. xvi. xxv. 578.  
 1238  
 Philoctetes xlii. xvi. xlii. xxv. xxvi.  
 888. 1062. 1161  
 Trachiniæ xlii. 22. 28. 1030. 1161  
 Fragmenta xlii. xvi. 78. 1166.  
 Stobæus x. xlii. 598. 782. 1090. Add.  
 1141  
 Strabo 782

Suidas x. xii. xix. 78. 141. 204. 782. Thucydides 1166  
 1141. 1161 Tragicus incertus apud Stobæum

	T.		X.
Tatianus 444		Xenophon 109. 559	
Theocritus 109. 1030. 1053			
Theognis xv			Z.
Thomas Magister 141		Zenobius xii	

## ERRATUM.

Note on v. 528. for *κηρύτται* read *κηρύτται*.

---

FINIS.

---



and ὁρθῶς conf. 979  
ὀρισμένως, in a middle sense

α, i. q. οἱ πόργοι 16  
second syllable long in Aristot-  
es, 204

θανεῖν 756

η, 147

conf. 782

δ, quæ res scilicet, 13. δ, δ,  
δ' δ, δι' δ, *ibid.* δs and πws  
1179

σαν οὐκ ἤδη 140

ter a plural noun 359

derstood 1010

οἶδα, μέμνημαι, etc. 109

s not suffer elision in conic  
rs 109

hether o can be elided by, 728  
interrogative formulæ, such as  
ἀρ' οὐ, tragic writers add or

at pleasure the negative par-  
xvi. οὐ μὴ 1022. οὐ and οὐ

1013. A negative particle  
ently displaces an interrogative

οὐ δῆτα, no indeed, 367

οὐδὲ εἰς, οὐδεὶς xxiv. οὐδὲν  
ον 805

and οὐκοῦν conf. 1236

and οἴπερ 1062

and οὐπω conf. xv. οὐποτ' αὖθις

πιος, οὐρίθρεπτος 204

η, 888

the commencement of a sena-  
c  
1022

αὐτή, αὐτὴ, 493. τίς οὗτος  
the second person of the verb

τουτογι, τοῦτό γε, τοῦτο τί  
1206. οὗτος and ὅδε conf.

heus, 1109

d ᾄδε conf. xxiii

ῶφελον, ὥφειλον, *utinam*, 395  
ῶνα ἀμαθίαν, μωρίαν, etc. 327

## Π.

uning of, 1062

λόγοι παῖονσι 115

ms a periphrasis 1092

ot unfrequently omitted or cor-  
d 1161. p. 88

ναία, festival of, 466

οὐ ἀεὶ 833

ων 196

rip. *Hec.*

πάνυ, an uncommon word in tragic  
writers 819

πανόστατον 411

παρά and πρὸς conf. xxxviii

πάρασχε according to analogy 830

πάσχω πείσει 408. τί γὰρ πάθω; 612.

τί πάσχεις; 1109

πατήρ without the article xxvii. under-  
stood in πατῆρος 22. omitted 1030

πάτριος and πατῆρος conf. 78

πειθῶ, ἡ τύραννος ἀνθρώποις, 804

πείθω with two accus. 1187

πέμπω—μέτα, for μεταπέμπω 502

πέπλος, sacred to Minerva, 466. burnt  
on funeral pile 576. dress of the

Lacedæmonian virgins 921

πεπραμένη, ἡ, 43

πέρα and πλέα conf. 705

περὰν πόδα 53. 1054

περί. ἐρχεσθαι περί διαλλαγῶν, εἰρήνης,  
etc. 1161

πέσημα, πέσος, πτώμα, *cadaver*, *car-*  
*cass*, 692

πῆ and ποῖ conf. 1062. πῆ excluded  
from Attic writers 1062

πίπτειν ἐς—1010

πιστός active 1117

πίτνειν, not πιτνεῖν, 23

πλαθεῖς, πλασθεῖς 878

πλεῖον with the compar. 618. πλέον  
νέμω 856

πλεῖστον with the superl. 618

πλευρά and πλευρόν conf. 814

πλήν (κατὰ) τὸ καθανεῖν 356

ποῖ indicates motion 1062. whether  
joined with the verb εἶναι, *ibid.* ποῖ  
and πῆ, ποῖ and που conf., *ibid.* ποῖ  
μυχῶν 1048

ποι and που conf. 1267

πόλις, patria, 281. πόλεος, πόλεως 852.

ἀπὸ τῶν πόλεων, ἐκ τῶν πόλεων, ἐν  
ταῖς πόλεσιν, situation of these in  
the anapestics of Aristophanes xxv

πολύξεινος, πολύξενος, fem. of, xv

πολύς. πολλοί—οἱ μὲν—, οἱ δὲ—1167  
πόμα, a form unknown to the Attics

392. 579

πόνος πόνω πόνον φέρει 586

πόρπη 1152

ποτὲ, tandem, 85

πότμος and βίος conf. 1252

ποῦ denotes rest 1062. ποῦ and ποι  
conf. *ibid.* ποῦ and οὐ 296

ποῦ and ποι conf. 1267

πούς. πόδα αἶρειν, ἔλκειν 951. λῦσαι,  
κινεῖν πόδα 928. 1006

## Q

πρόσθεν καὶ 56  
 πρὸς. πρῆξι γυναικῶν xxxix  
 πρὶν and τῆν conf. 443  
 προκάπτειν, *procedi*, 947  
 προλείπειν 438  
 προμήθεια 783  
 προτίθημι and προστίθημι conf. 362  
 πρὸς, *towards*, 221. on account of, 849.  
 understood 740. with a gen. for ὑπὸ  
 762. πρὸς and παρὰ conf. xxxviii.  
 πρὸς ταῦτα, *τούτοις* 849  
 προσέχειν. πρόσχετε, προσέχετε xxxi  
 προστίθημι and προτίθημι conf. 362  
 προσφάγμα. προσφάγματα for a single  
 victim 265  
 προτίθεσθαι 611  
 προφάρειν, *excellere*, 268  
 προχοιδιον xxxvi  
 πτόρος and ἔρως 20  
 πῶλος applied to persons 141  
 πῶμα Attic, not πόμα 392  
 πῶς and ὅς conf. 1179

## P.

πίω and ξίω conf. 1038. ἔρπει χοῶς  
 526  
 πινέω, not an Attic form 23  
 πιφῆς and διφῆς 335  
 ποιδιον Attic xxxvi  
 πρ not used by tragic writers for πρ 8

## Σ.

σαθρὸς 1172  
 σημαίνειν in a military sense 1197.  
 form of the aor., *ibid.*  
 σῆγα πᾶς ἔσται λεὸς 530  
 σιτοποιοὺς 362  
 σκηνώματα for σκηνή 265  
 σκιδνασθαι, κιδνασθαι 904  
 σκίμπων, σκίπων 65  
 σκολιὸς σκίπων 65  
 σκότος, ὁ, more Attic than σκότος, τὸ,  
 819  
 σός. σὸν ὄμμα θαυόσης 430  
 σπᾶνις 12  
 σπέρμα 264  
 σπεύδειν xxvii. 119  
 σσ is never changed into ττ by tragic  
 writers 8  
 στάχυς for καρπὸς 591  
 στέλλω φάρος 1064. στέλλομαι, *to go*,  
 114  
 στέργω, ἀγαπᾶω, *I acquiesce*, 777  
 στεροπὰ Διὸς 70  
 στερβός, ἡ, 147  
 στεφάνη πύργων 898

στεφανοῦν, στέφειν, *honorate*, 319  
 στράτευμα with a part. in the masc.  
 gen. and plur. num. 38  
 σὺ. ὅμω, ὁμῶν xxv  
 συγχελεῖν 430. *συγχελεῖσθαι πέπλος*  
 485  
 συβῆς 1065  
 συναίειν and συμπίπτειν conf. 115  
 συνάφεια xxxiii  
 συντεμῶν, συντεβῆς 1162  
 σφᾶ, whether it can be an enclitic,  
 xliii  
 σχέλιος. ὁ σχέλι' ἀνδρῶν xxxix  
 σχῆμα σολοικοφανὲς or πρὸς τὸ σημι-  
 νόμενον 38. σχῆμα Ἀττικὸν 1167.  
 σχήματ' οἰκῶν 617  
 σώζειν, σώζεσθαι, *meminisse*, xxiv. σώω  
 θανεῖν xliii  
 σωτὴρ βλάβης, κακῶν xliii

## T.

τάλας with a gen. 655  
 τάφος for ταφή 883  
 τε. On the position of this particle  
 78. Place in a senarius, and tro-  
 chaic verse, x. omitted by copyists  
 1141. τε and δέ conf. 404. τε and  
 γε xxvii  
 τείνειν, τίπειν φόνον 263  
 τέκμαρ, τέκμων 1254  
 τεύχος and τέγγος conf. 782  
 τέως omitted 28  
 τιθέναι and διδόναι conf. 1070. τίθεμαι  
 βάσιν 1041. χάριν θέσθαι 1193  
 τίς. τίς οὗτος with the 2d person of the  
 verb 499. τί δέ; 1238  
 τις often omitted, inserted, corrupted,  
 repeated, and misplaced by the ne-  
 gligence of copyists 1161. Position  
 of the oblique cases του, τη 370. τι  
 and τοι conf. 228  
 τλήμων. τλημονέστατος, *fortissimus*,  
 560  
 τοι, frequently used by the Tragedians  
 in gnomes 228. γέ τοι τι never oc-  
 cur together 598. τοι and τι conf.  
 228  
 τοιόσδε and τοιοῦτος conf. xxvii  
 τοιοῦτος 764  
 τολμάω, different senses of, 1205  
 τόσον omitted 28  
 τοσόδε and τοσοῦτος conf. xxvii  
 τοῦδε for ὅδε 712  
 τρισάθλιος, τρις ἄθλιος xx  
 τριταῖος for τρίτος 32  
 τρίτος xxx

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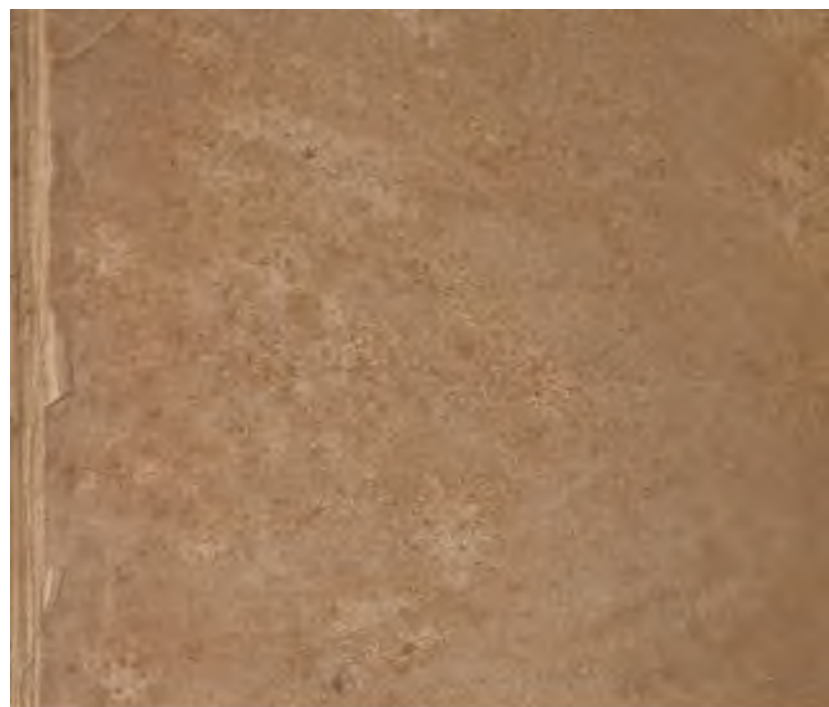
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